

7  
A P L E A S A V N T  
*D I A L O G V E,*

Betweene a Souldior of *Barwicke*,  
and an *English Chaplaine*. Wherein  
are largely handled & laide open,  
such reasons as are brought in  
for maintenaunce of popishe  
Traditions in our  
Eng. Church.

Also is collected, as in a short table,  
120. particular corruptions yet  
remaining in our *saiide Church*, with  
sundrie other matters, necessa-  
rie to be knownen of  
all persons.

Together with a letter of the same  
Author, placed before this booke,  
in vway of a Preface.

2. Cor. 6. v. 15.

*What cōcord hath Christ with Belial?*

1581.



A P. T. A. V. T.

# ALOG

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To my Reuerent Fathers

and Brethren in Christ, Master Couerdale,  
Mai. Turner, M. Whittingham, M. Samp-  
son, M. Doctor Humphrey, M. Leauer, M.  
Crowley, and others that labour to  
roote out the weedes of Poperie:

*Grace and Peace.*

(\* \*)

**B**Ecause wee are created for Gods  
glozie, and the edification one of another  
in Christe, and are all bounde to serue  
therevnto by wealth or woe, life or death: & chieflie  
they, to whom God hath giuen the greater giftes,  
& whom he hath called to greater roomes, are most  
bouden to be zealous for gods glozie, with godly ie-  
lousie to present the church & spouse of Christ vnder  
their charge, a pure Virgin to Christ hir hus band:  
and that by no subtiltie, as the Apostle warneth,  
they should bee corrupted from the simplicitie in  
Christ. Therefore I nothing doubting of your  
zeale and diligence, my reuerende Fathers & deare  
Brethren, who being in authoritie, are first called to  
the battell to striue for Gods glozie, and the edifi-  
cation of his people, against the Romishe reliques  
and ragges of Antichrist, but that yee will coura-  
geously and constantly in Christ throwe out these  
ragges of Gods enemies. And I do further re-  
quire you in the name of God (so farre as my sim-  
plicitie may be bolde to require your wisedomes)  
that yee will by this occasion, laye open other as  
great enozmities, that we all knowe, and labour to  
race out all the dregges and remnautes of trans-



*A Letter of the Author,*

A good de-  
fire.

formed Poperie, that are crept into Englande, by the too much lenitie of them that wilbe accounted the Lordes of the Cleargie. And for my part, by the grace and power of my God, though I sinfull wretch haue no such giftes nor authoritie, as can much further the cause or comfort you in your godlie trauailes: yet shall I and many more with me, pray for you, and with our simple giftes will desire you, that we may ioyne together with you, to suffer together in so good a cause, that is so much for gods glorie and the edificatiō of his Church, in the pure simplicitie of Chzistes worde and Sacramentes, wherein our enemies and persecutours are straungly bewitched, I wote not by what diuelishe cuppe, that they do make such a diuersitie betwixt Chzists wordes and his Sacramentes, that they can not thinke the worde of God to be safely inough preached, & honorably inough handled without cappe, Cope, or surplesse: but that the Sacramentes, the Marring, the Burying, the Churching of women, and other church seruice, as they call it, muste needes be declared with Crosseing, with Coping, with Surplessing, with kneeling, with pretie wafer cakes, & other knackes of Poperie. O Hauke that thou wert aliue, thou durst tell these politicke gentlemen, that there hath bin to much labour bestowed vpon them in vayne. Thou durst say vnto them as thou diddest to the Corinthes, That they eate not the Lordes supper, but playe a pageaunt of their owne, to blinde the people, and keepe them still in superstition, farre from the simplicitie of Chzistes supper: to make the selie soules belecue, that they haue an Englishe Masse: and so put no difference betwixt trueth and fallshoode, betwixt Christ & Antichrist, betwixt God and the Deuill. They are straungly bewitched, I saye, that will binde their Englishe priesthoode and sacramentes to

Too true.

*In way of a Preface.*

is garments : but much more enchanted, that can  
finde no garments to please them, but such as haue  
bin openly poluted with Poperie, superstition and  
Idolatrie. But most of all in this poynt shall their  
madnes appeare to al posteritie, because they make  
these Antichristes ragges Causa sine qua non, in  
Christes holy Ministerie : so that these shall make  
an English Priest, be he neuer such a dolt or vil-  
laine : as we haue very many, and without these  
Romishe reliques not Daule him selfe ( as one of  
them did blaspheme ) and the reste in effect do plain-  
ly affirme. Well, by Gods power wee haue fought  
with the wolues, for these and such like Popishe  
chasse, and God hath giuen the victorie : wee haue  
nowe to do with the Foxes, let vs not feare. There  
is no crafte, cunning, or pollicie against the Lorde. Our B. are  
We haue Christ and his Apostles, and al the Pro- Foxes.  
phetes euer stryuing against the hypocrites of their  
tyme, on our side. A strawe for Popishe policie.  
We haue the worde of God to warrant vs to roote  
out all monumentes of superstition and Idolatrie;  
and are charged to abhorre them, to count them  
accursed, and to despye them and dereste them, as a  
menstruous cloathe. They haue not the worde of  
God. And what wisdom is in them sayeth God  
by his Prophete Ieremie : They talke of obedi-  
ence and concord, but there is no obedience against  
the Lord, nor any concord to be desired, but where  
Gods glorie and veritie is preferred. Else better to  
haue all the worlde to runne in hurle burle, and  
heauen and earth to shake, then one iote of Gods  
glorie should decay, so farre as in vs lyeth. wee  
haue their owne lawes and proclamations to roote  
out all monumentes of superstition and Idolatrie,  
and their owne wordes are contrarie to these their  
owne doings. They repent the reformatiō proclai-  
med, as did the Israelites. They buylde agayne  
that



*A Letter of the Authour,*

that which they once destroyed. And this do they openly, that all the worlde may wonder at their follie. But what they do secretly, God will one day haue declared openly: yea they make the name of God, and his doctrine that we professe, to be euill spoken of already by many of their doinges. Their iudgement hasteth, that for such causes persecute Gods true Preachers. wherefore let vs not feare their thzateninges. There can none persecute vs for this trashe, but such as are neyther whot nor colde, and then they shalbe vomited out, vnlesse their zeale increase, or they that are Atheistes, such as haue no god befoze their eies, but their god is their belly. And those are worldpleasers, or open Papistes, whom God hath giuen vp to a reprobate sense. wherefore we must thus take it, that they are gods rodde for our sinnes, because wee haue bin no more zealous in Gods cause, nor carefull to seeke his glorie. That wolfe Winchesler, & his butcher Boner fought once against vs, for the groundes of this geare: but loe, howe the Lorde, within two or thzee yeeres ouerthrew them all to giue vs courage to goe forwarde. We are to slacke and negligent: That monster remaineth & is fedde, as the Papistes saye, for their sakes. And we graunt that his pañche is fedde for some secrete purpose. We do crye, kill this traytour, enemye to the Crowne, to the Realme, to god & man, whiche burned Gods holy Testament, and murdered his Saintes and seruauntes. We haue the lawe of god and man for vs. We are answered. May your selues shalbe compelled to turne your cloathe, your coates and cappes, and to get you into his liuerie, and to be like him in his garinentes. O Elias that thou haddest liued, or that thy spirit were amongst vs. The Papistes which are in the countreys glorie in theyr assemblies, that the whotte gospellers, shall

*In way of a Preface.*

shall now be dyuened to weare their attyres. Let vs neuer giue them any cause of ioye, though we shuld dye for it. Moyses will not yeelde a hoofe of a beast in Gods busines. He will not leaue a loupe of a Curtayne vnmade, nor make a buttō or a claspe more or lesse. Eleazar would not dissemble by eating of onlawfull meates. The faithfull Israelites would not receyue so much, as an Iuey bushe. Contrariwise, Origen carrying a bzaunche, and professing that he bare it for Chyste at the firste, was compelled afterwards to open Idolatrie: So cursed a thing it is to giue any place to the wicked. All the Papistes that say, they worship Chyste in the crosse and God in the Sacrament, doo still vnder these wordes continewe in Idolatrie. Beware of deceptfull wordes that couer wicked purposes to drawe vs from Christian simplicitie. And let vs stande constantly agaynst all abuses; repent for our former coldnes in Religion and other sinnes, and call for helpe from aboue. For the arme of our Lorde is not shortned. Wee are assured that wee seeke Gods glory, and our aduersaries may see if they can see any thing, that this thing whiche they seeke is not for Gods glory: seeing the Papistes the enemies of God, do so desire it, and glory in it, that we, whom they most hate, can not be safe, but vnder their garmentes. We are assured that wee seeke Gods glory, when wee followe Chyste, his Apostles and Prophetes, who euer dispised these Pharisaicall outward faces and visardes. Chyste findeth faulte with the garmentes of the Pharisees. Paul counteth all his Pharisaicall shewe to bee dounge. Zacharie sayeth, that the false Prophete shalbe ashamed of his prophesy, and forsake his garmentes, wherein he deceyued. And shall the true Prophets be faine to creepe into their cowles? For by the same authoritie that the Queene com-

Mat. 15.

Phil. 3.

Zacha. 13.



*A Letter of the Authour;*

1. Reg. 12.

2. Reg 16.

Daniel. 3.

maundeth one, she may commaunde any peece of Popery, so that she name it pollicie. But Ezechias and Josias knewe nosuch authoritie. They saye, that it is for pollicie, and I do easely beleue it, that they do care, lesse for Christes Religion, than for pollicie. But let them beware that they follow not Jeroboam, that made such like Priestes for pollicie, as would do as he commaunded them. Achaz of pollicie brought such an Altar into Ierusalem as he did see at Damascus, where he had ouercome the Idolaters and their Idoles. But cursed was his pollicie, and so are they all, that will retayne any thing of their old Idolatrie. Nabuchodonozors Idoll was set by for vnitie & pollicie: But without the warraunt of Gods holy word, there is neither good vnitie nor pollicie. That god's Father Bucer calleth the Centhes and first Fruites, sacrifice and robbrie, though they bee kept still for pollicie. The Crosse and Candlestickes vpon the Queenes altar, are superstitious, though they bee kept there I wott not for what pollicie. The adoration of the Sacrament, in the Countreys where they knocke and kneele to a wafer, is a Popishe pollicie. That Women baptize, that pluralities, rot quots, impropriations, non residences, dispensations, suspensions, excommunications, and absolutions for money are graunted, it is euill, like as are many other enormities borrowed from Rome, which remayne in the name of pollicie. All these thinges were abhorred as Popishe, superstitious, and Idolatrie among our Englishe Gospellers, both Bishoppes and others, when they were vnder Gods rodde in pouertie. But they haue nowe learned Courtly Diuinitie, to grounde all vppon pollicie. Humble them agayne (O Lorde) that they do not forget thee nor thi poore people: whom thou hast so dearely bought, whiche by these their pol-

*In way of a Preface.*

policies are blinded, and careth for no more, but that they may haue this superstitious shew, which is still so maynteyned. Let him mumble as he list, if he be thus apparelled, all his seruice is good y-nough, otherwise it is nothing worth. Thus cause you them to perishe, by your policies, for whome Christ hath dyed. Furthermore, if Popery be superstitious and Idolatrous, euill and wicked, as yet there was neuer a worse thing in the worlde, then are we commaunded to absteyne from all participation thereof, and from all the shewe thereof: Ab omni specie mali, that is, from all shewe of wickednes. These garmentes were the shewe of their blasphemous priesthood: herein they dyd sing and saye their superstitious Idolatrous seruice: they dyd sence theyr Idolles and helpe forwarde their Idolatrous Masses. What pollicie can it bee then to weare this geare, but a superstitious, wicked & Popish pollicie? They do it for policie, they say, that theyr Priests may be knowen and magnified of men. Did not the Pharisees vse the same pollicie, to do all theyr workes and make all their garmentes, both Philacteris vpon theyr heads, and theyr wyde and syde Robes and borders, that they might be more aspectable and notozious to the people? but theyr woo is threatened aboue all other sinners. To such hypocrites, as beyng voyde of all true holynesse, delite in all outwarde shewes: theyr curse is most inculcate. Their pollicie is, that the Priestes shall weare white in the Churches, to signifie theyr vertue, their purenes, & holynesse: and when they go forth of the Church, they muste weare blacke gownes and blacke hornes, for contrary pollicies, and for diuers significations. Our Maister Christes pollicie was expressed in one worde, Feede, Feede, Feede: and the Prophetes before, and the Apostles afterwarde. If Christ be  
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*A Letter of the Authour,*

the wisdom of the Father, the true Ministers  
shalbe well ynough known, by that one marke  
which he giueth: And if he haue not that marke,  
better vnknown then known, both for him selfe &  
others: therefore lett them not save for shame, that  
they seeke gods glozie, Chyistes will, or the edifi-  
cation of his Church, by their pollicie. Whyles they  
threaten and stoppe the spreading of Gods worde  
and feeding of Chyistes flocke, commaunded by  
writing to excommunicate the most faythful labou-  
rers in the planting of the gospell, because they will  
not weare the ragges of Doperie, to expulsc the  
most valiaunt Souldiours agaynst the Romishe  
Antichrist: the most earnest ouerthrowers of the  
kingdome of Satan, which standeth in sinne and  
blindnes. Beware you that wilbe Lordes ouer  
the flockes, that you be not soze punished for your  
pryde towardes your brethren, and your coward-  
linesse in gods cause: that for Princes pleasures &  
pompose liuings, do turne Doperie into pollicie,  
and to become our persecutours vnder the cloake of  
pollicie: It were better to loose your liuings, then  
to displease god in persecuting of your brethren, and  
hinder the course of the worde. But as our ductie  
is, we will praye for you, and for all our Brethren  
in the Ministerie, that God of his grace woulde  
graunt vs more zeale for his glozie, than any of vs  
hath had heretofore: more desire to edifie Chyistes  
people in pure simplicitie, to present them a chaste  
Virgin vnto Christ, then hitherto hath appeared,  
that when the head shepheard shal cal to account,  
wee bee not ashamed: but being founde perfecte in  
all good woorkes, may receyue the Crowne prepa-  
red. As for you deare brethren, whome God hath  
called into the brunte of the battell, the Lord keepe  
ye constant, that ye peeelde neyther to tolleration,  
neyther to any other subtil perswasions of dispen-  
sations,

*In way of a Preface.*

tations, or licenses whiche were to fortifie theyr  
Romish practises: but as you fight the Lordes  
fight, be valiaunt. God will not leaue you, ney-  
ther forsake you, as you seeke gods glorie: god wil  
glorifie you: and as by you Chyistes Church is e-  
dified, comforted and confirmed in Christian sim-  
plicitie, so shal you receyue comfort by Christ your  
head Captayne, when you shalbe called to giue ac-  
countes of your stewardshippes, and to be rewar-  
ded for your fidelitie. The matter is not so small  
as the worlde doth take it: It will appeare before  
all be ended, what an harde thing it is, to cut of the  
ragges of the Hydra of Rome. It is beautiful, but  
poysonfull: there is no dallying with such a moun-  
ster, beware of looking backe to Sodome, or de-  
light any whit in ther garments of Babilone: nei-  
ther once touche the poysoned Cuppe, though it be  
of golde or glittering. Let vs repent of our former  
sinnes vnfaynedly, and then shall we abhorre and  
stampe vnder our fete these ragges that were ap-  
poynted to superstition and Idolatrie. Let vs hate  
the blasphemous Priesthood, so iniurious to Chri-  
stes priesthoode, that euery patche and token of it,  
be in execration, detestation, and accursed: and take  
no parte of it vpon our heades nor backs, least we  
be accursed as it is. Let vs not make the heritage  
of god as a byrde of many colours, holding of di-  
uers religions. Let vs not mixe the Jewes with  
the Gentiles. Let vs not in no wise mixe this our  
Religion with any thing of Antichrist: Let vs not  
confirm the blinde in their blindnesse, neyther the  
weake in their superstition. But rather let vs take  
awaye, if we can, the names, memories, and al mo-  
numents of Poperie, and that Antichristes priest-  
hoode. Let vs open our windowes with Daniel,  
and professe what we are: their crueltie shalbe our  
glorie. Let vs followe Paul, that knewe that the  
true



*A Letter of the Authour.*

true gospell could not be retayned, if any Jewishe  
cerimonies were maintayned. Let vs rather neuer  
weare any garment, then we should weare those,  
whereby our brethren should be weakened, offend-  
ed, or boldened to take parte with the Idolaters,  
and so through our hautines in knoweledge, our  
weake brethren perishe, for whom Christe dyed.  
Beholde and marke well, howe they fall backe-  
warde that peeke in any iote, and see howe they are  
edified, and increase in godlines, which holde that  
right way that you go, in the which the Lorde in-  
crease you, and vs all, and strengthen vs with his  
holy Spirit, that we may continewe to our  
lyues end, alwayes both by our thoughts,  
wordes, and works, to aduaunce  
his glorie and honour, dayly  
more and more, nowe  
and for ever,  
Amen.

A. G.

¶ Miles

# ¶ Miles Monopodios the

Souldiour, to his Capitayne

Cornelius Theophilus.

**T**HERE be great controuersies here a-  
broade (God turne them to good) about  
the displacing of godly Preachers. Vpon  
the which occasion, I (falling in talke with Ber-  
narde myne olde fellowe souldiour, who is nowe  
a Lordes Chaplaine) thought it at the firste  
lawfull, as Horace teacheth: *Ridentem di-  
cere verum*: with myrth to haue passed ouer  
this lamentable matter, and so to haue made,  
but a light skirmishe. But when I was once en-  
tered, our communication waxed more earnest,  
and there followed some bitter wordes. After-  
warde we had such argumentes, that Sir Ber-  
narde was almost readie to forsake his benefice,  
as a great sorte of that order would doo, if they  
knewe where to finde so easie liuinges: they are  
so despised of all the worlde, and some of them  
so troubled in conscience. I sende you the whole  
discourse, something (I graunt) enlarged: pu-  
blishe it, if you please. For whosoener other men  
thincke lightlie of it, this displacing of Christes  
true Ministers, for Popishe trashe, doeth so  
griue me at the harte, that I can not but speak  
against it. And so would I haue all men to doo,  
that



only 20 Miles Monopodios,  
that are touched with anie godly zeale: so shal  
we not be guiltie of other mens faultes, thorow  
our silence.

So long as the Parliament indured, wee  
all had hope of amendement, and kept silence:  
but nowe that it is ended, and all hope of man is  
past, we must turue to God by prayer, and that  
which we can do by wordes and by writing, let  
vs do it. Let vs not ceasse to fight against the  
remmanautes of the Romane Antichrist, and  
to labour to breake downe and abolishe (if it be  
possible) all his ensignes. For it is of necessitie,  
that his lawes should cease, seeing his blasphemous  
priesthoode is renounced. Let vs do our  
diligence in drining away all Popishe trashe, and  
leauē the successe vnto God. Our fathers haue  
fought the bloodie battle, and some of our owne  
brethren do fight against vs. Howebeit, we are  
yet but in a light combate: more is to be feared,  
Let vs resiste the beginnings.

In this Dialogue that I sende vnto you, if I  
do seeme sometimes pleasaunt, knowe that it is  
not, without some bitternes of minde, as had the  
Prophetes, when they had to do with halters &  
neutrals: whose foolishnes being counted great  
wisedome in the worlde, they did thus deride.  
If I seeme to angrie, and to whote and earnest,  
consider that it is not in myne owne cause or  
qua-

## To his Captaine Corne. Theo.

quarell, but in Gods cause, in the cause of his seruantes, in the common cause of this whole Church of Englande: For which, howe can we be to much carefull, earnest, and zealous? And I do thinke assuredlie, that God doth call vs all by this controuersie, to a reckoning, for our cold and carelesse trifling in Religion: by the which Atheisme, Papisme, and Lutheranisme, strue against vs fainte souldiours, hoping for the victorie. Therefore whom the Lorde findeth, neither colde nor whote, he will surelie vomit out. He that is not with me, is against me, doeth he say. But happie shall he be, that fighteth manfully vnder his Captaine Christ, against the patched Antichrist: whose dregges who soeuer drincketh, he is incountinently druncken therewith, be it little, be it much that he tasteth: as we may see, by the Lordlie Bishoppes, who nowe for the dregges and patches of Poperie, despise their fellow ministers: and persecute those same persons, whom of late they loued as brethren, and bare Christes crosse with them, in the late persecutions.

But if this Poperie continewe, they wilbe younge Popes doubtlesse, and poperie it self will growe up againe: The wounde of the first beast wilbe healed in that, that the seconde shall doo the same things, which the firste hath done.

There-



## Miles Monopodios,

Therefore, let all good men labour all that they can, to plucke up these wicked weedes of Poperie, the remmenauntes of superstition and Idolatrie. For Christes garden can neuer bee purged cleane inough from such poyson. For if anie little twiste, of Antichristes inuentions bee lefte, the bodie will growe afterwarde. It did so creepe up at the beginning, like a little Inie stalke, eating out the hartes of the great Oakes, Kings and Emperours, and destroyed the Christian congregations.

We Christians are commaunded to absteyne from al shewe of euil: and we are straitlie charged, to haue no parte with the whore of Babylon: neither to haue anie fellowshippe with the fruitlesse workes of darknesse, but to reprove them. And if they will not do so, which will be counted the Pastours, the Doctours, and leaders of the flocke, God can and will rayse up others, to pitie his cause, and to purge his Temple: as he hath done many times heretofore. For in the cleare light of the Gospell, God will haue Bishoppes or Ministers, that shalbe discerned from the people, by doctrine and conuersation, and not by garmentes of straunge fashion. The people are nowe to be instructed, and no longer with ragges to be mocked. Neither must a Priest of clowtes any longer be set before their eyes: but  
the

to his Captaine Corne. Theop.

the messengers of God must be sought, to poure  
Gods word into their harts: the course wher-  
of, whosoever stoppeth or hindereth, hee shall  
beare his iudgement what soever he be. Playe  
you therefore the parte of Cornelius, as you  
haue done heretofore. Call your seruantes and  
souldiours to the knowledge of Christes Gospel.  
Chearish the true Preachers, of whome this  
worlde is unworthie: and though they should  
be murdered, as they are nowe robbed  
and imprisoned, yet let vs with  
honor burie their bodies, as  
Ioseph did their Mai-  
sters.

From L O N D O N, The x. of May,  
1 5 6 6.

Miles your olde  
Seruant.

B A plea-



*A pleasaunt Dialogue con-  
teining a large discourse betweene a Soul-  
dier of Barwick, and an English Chaplain,  
who of a late souldier, was made a Parson,  
and had gotten a pluralitie of Benefices,  
and yet had but one eye, and no learning:  
but he was priestly apparailled in all points,  
and stoutely maintained his popish attire, by  
the authoritie of a booke, lately writ-  
ten against London Mi-  
nisters.*

This Dialogue was written almost seuen  
yeares ago, but because there was hope  
of reformation soone after, therefore  
was it of charitie by the writer suppres-  
sed. But now that no hope remayneth,  
it is thought good that the follie of the  
persecutors bee made knowne vnto all,  
that will see it, or read it.

## *The Speakers.*

*Miles Monopodios the Souldior, lame of one  
foote. Sir Bernarde Blynkarde, a formall  
Priest, and a Lords Chap-  
laine.*

*Miles.*

# Miles.

**W**Hat Bernard mine olde companion?  
Tell me. I scarce knew thee, thou art  
so disguised and chaunged. Thou didst iette  
by and downe so solemnely in the Churche,  
and so like an olde popishe Prelate, that a  
great while I doubted of thee: what man?  
art thou so strange? hast thou forgotten me?  
Thou haste a good marke whereby I must  
needes know thee: and if I had not bin, thou  
shouldest haue had none eye this daye to see  
withall.

Bern. Yes Miles I knewe thee, and re-  
member that thou wast euer an honest fel-  
low towards me, and thou sauedst my life  
then, I confesse.

Mil. But Bernarde, I pray thee tell mee  
of thine honestie, what was the cause that  
thou haste bin in so many chaunges of Ap-  
parell this forenoone, nowe blacke, nowe  
white, now in silke and golde, and nowe at  
the length in this swouping blacke gowne,  
and this sarcenet flaunting tippet, wearing  
moe hornes also vpon thy heade, than euer  
did thy father, vlesse he were a man of the  
same order? I pray thee, of good fellowship  
tell me how thou art come to this chaunge,  
since thou leftest our companie: for surelie



*A Dia. betwene a Sold. of Barwicke,*

I haue gotten nothing by my long seruice but stripes and woundes, and nowe I must needes leaue of this trade, because I want my legges, and ashamed I am to begge. I would therefore verie fayne, enter into this thy glorious trade, wherein thou art so well trimmed and apparailed, if I might doe it safelie. Belike thou wantest none other thing, for one quarter of thy gowne would make me a coate, and a sleewe of thy surples would make me a shirt. There must needes be plentie, where there is so great superfluitie. And I that haue liued in scarcitie, in perill and labour all my life long, would nowe in my old age, finde some ease and safetie: as for our learninges, they are both like, thou knowest, vnlesse of late thou hast bin at some Uniuerstie.

Bern. No, I haue bin at no Uniuerstie, but in my Lordes house a yeare only, and I know, that thou hast more learning then I. But I must admonish thee of two thinges, the one touching me, the other thee: in thy talke thou must vse me more reuerently, and crie a Sir by your girdle whē you speake to me.

Mil. What in the weinpard, are you entered into the order of Knightthoode: yet  
were

*and an English Chaplaine.*

were of late in the order of the foure and  
twentie, amongst the number of other good  
fellowes.

Bern. You may not thus teast with me,  
I am within the holy orders of Priesthood.

Mil. Is it euen so Sir? Then will I  
pose you. Of what order I pray you? of the  
order of Aaron, or of Melchisedecke, or of  
the Popish order? There was but one after  
the order of Melchizedeck, and the other  
ceased at Christ his comming: so that it  
were a deniall of Christ to renew that order.  
Therefore I suppose you are of the thirde,  
euen of the Popish order, and so me thought  
by your attire.

Bern. May I would thou knewest it, I  
desie the Pope, I am none of his order, I  
know not what he is: whether a man, a wo-  
man or a beast. No no? I care not, for I had  
none orders at his hande. Therefore I am  
no popish Priest, if thou list to take it so.

Mil. Why sir? where the Deuill then  
gate you your orders, hauing so small lear-  
ning?

Bern. Where? Of my Metropolitane,  
my Lord of Caſturburies good grace. God  
saue his grace, for he helpeth many such as  
I am, forth of the bzieres, with his licences



*A Dia. betwene a Sold. of Barwicke,  
and dispensations.*

Mil. God sende him better grace, and pardon him of his manifold sinnes, that promoteth you and such companions to this state.

Bern. Why man? thou knowest not what a state this is, for though hee finde vs neuer so very dolts, yet can he and the other Bishops by the laying on of their handes, giue vs the holy Ghost: for so sayde they to me and my fellowes, Holde, take the holy Ghost: So that I am no more of the lewde laitie, but of the holy spiritualtie, and I haue gotten a good Benefice or twaine, and am called maister Parson, and may spend with the best man in our towne, and doe keepe company with Gentlemen of the countrey, in hauking, hunting, dicing, carding, and take my pleasure all the day long: so that I do come to the church sometime in the morning, and reade a little whiles dinner bee made readie.

Mil. This is an easie order, that thou talkest on, if it be as good as it is easie: and I pray thee, howe might I come into the same order and state with thee?

Bern. I will tell thee all for old fellowships sake, and I will helpe thee to auowe  
some

*and an English Chaplaine.*

Some for money: and that is the surest way. But if thou haue no money, then must thou fawne vppon some Gentleman, that either hath some impropriations, or other Benefices in his hande, or else by other meanes, to seeke some little gaine by it, or hath some in his gifte. Get his letters to the Bishop, and thou needest not to doubt of orders.

Mil. Yes, peradventure the losse of my legge will be a hinderance, yet I thinke there be thousandes in Englande, of whom benefices are worse bestowed, for I will fight for the realme, and the holy church, as lame as I am.

Bern. I tell thee, thy fighting will not serue thee, so much as the want of the comely wearing of thy gowne: thy coape, and thy sirples will hinder thee.

Mil. Why sayest thou so? Such swouping cloathes will hide my stumpe foote.

Bern. Nay I tell thee, my Lordes the Bishops, will haue all thinges comlie, and thou canst not go in them, but thou wilt swinge them on the lame side euill fauouredlie.

Mil. Why foole, all the grace is in swinging, and swingeing of them, and I can doe that decentlie, But I maruaile howe thou



*A Dia. betwene a Sold. of Barwicke,*

wanting thy finger & one of thy eyes waste admitted, for by the Popes law thou shouldest not haue bin receaued.

Bern. Yes, by dispensation for money, and now is lesse daunger, for there is no lifting, and therefore lesse money will serue.

Mil. But what is that I pray thee, where of thou saydest thou wouldest admonish me, concerning my selfe? for I see that thou art come into an high estate aboue me, and hast gotten some other spirite, and therefore knowest much more now, then when thou wast a poore souldier.

*Note this.*

Bern. Thou doest vse to muche to scoffe at our priestly apparell, and our Church geare. This must thou leaue, or else canst thou neither haue benifice thy selfe, nor bee welcome to any man of worship, that taketh profite by benifices. No thou canst come to no company to be quiet, for there are verie few that can agree to the Geneuians fashion, to haue nothing in the church but naked walles, and a poore fellow in a bare gowne, telling a long tale, and brauling and chiding with all his auditoire. Nay my Lorde my S. will none of that. As for my Lorde, I hearde him say, that he could neuer go, to any of these Geneuians Sermons, that bee  
came

*and an English Chaplaine.*

came quiet home, but that there was euer somewhat, that pricked his conscience, hee thought alway, that they made their whole Sermon against him. But in the hearing of Mattins, euen song & prick song at Paules, or in my reading of my seruice in his chappell, he sayth, he feeleth no such thing, for he is neuer touched, but goeth merilie to his dinner.

Mil. Thus sayd wicked Ahab, by the good Prophet Michaiah, but as for mee, I vse to say nothing, but that I haue heard good Preachers teache openly in the Pulpit, that all popish Priestes apparell are superstitious: and such church ware as they did weare is infected with idolatrie. Therefore as the idolles themselves were detestable, and the Pope to all christian men, and to all true English hartes execrable: So al the monumentes of idolatrie, and all the usuall liueries and garmentes of the idolatrous Priestes, and Popes Chaplaines, ought to be reiected of the Seruauntes of Christ, as abhominable. And al that you say agaynst the Geneuians, might be brought against Christ and his disciples in the same wordes and sentences.

Bern. I know that you haue learned this  
lesson



*A Dia. betwene a Sold. of Barwicke,*

Lesson of the London Ministers. But I haue  
read a Booke of late, written by a Proctor  
for our english Priesthoope, which calleth  
them starke fooles, and aunswereth them (I  
warrant you) in all pointes: I warrant you  
Diles he is a man of great authoritie, that  
dare so boldly reuile them, and handle them  
like abiectes, and my Lordes the Bishops  
doe take our partes, against those busie fel-  
lowes, and keepe some of them in prison,  
and put other from their livinges. And I  
may tell thee in secrete, if we had not found  
such a maister to maintain our ceremonies,  
and also vnlesse the Bishops had playde the  
Lordes in deede, these prating Preachers  
would haue made some of vs, to haue turned  
our tippets, and for very shame to haue for-  
saken our Benefices, yea, if they had had li-  
bertie, but a little longer, they woulde haue  
disgraced my Lordes Grace, the Archebi-  
shop of Caunturburie, and haue made all  
England to beleue, that our gracious Me-  
tropolitane (whose glorious Grace, long  
might it last, for we poore ignorant priests  
shall neuer faile, vnlesse he fall) had bin but  
an idoll sheaphearde, and an English Pope;  
and (which greened the other Bishops at y  
harts) thei began shrewdly to shake y lordly  
state

*and an English Chaplaine.*

state of all the Cleargie. They woulde not haue a Bishop nor a Minister knowne by his apparaille, but by his preaching. A shamefull heresie. They crie, Pasce, Pasce, A perilous heresie. Pasce, I cannot tel what they meane. They would haue men such fooles, to turne to that pooze beggerly estate that was amongst the Apostles, and alwayes toyle and trauayle with the people, and braule and chide when any thing is amisse. But I tell thee playne, they had then lost the greatest part of their number, a iolie sort of gentlemen swouping in their sarcenets, and many other good fellows too. Therefore I doe accounte (with maister Examinator) all these pooze beggerly London Ministers, starke doltes, and thise fooles, for their preachinges, their writings, and their beggerly living in their offices. I tell thee, my Lordes the Bishops that were their fellows beyonde the Seas in Queene Maries daies, are now ashamed of them, and care not for their companies, they are so beggerlie, so busie bodics, and will allow nothing but Gods worde in the churches.

Mil. As for the Bishops, they are not all so farre gon, I trust in God, but I pray thee sir Bernards, in what part of his Booke,  
both



*A Dialogue betwene a Sold. of Barwicke,*

Doth your M. Examinator call them fooles?

Bern. Marie at the first worde, and applyeth Salomon very eloquently (as I heard Mayster Doctor say) to serue his purpose.

Mil. Is this M. Doctors eloquence? hee had neede to haue great corners in his rappe to hide his asses eares. Let him not begin his Oration thus among souldiours. But what is the cause I pray you, that you, and your mayster of Ceremonies, dare so proudly (at the first choppe) call Gods Ministers & faythful teachers of his holy word in London, fooles? Let me talke with you a little for olde fellowships sake. Is it because they haue laboured so faithfully, to feede the flock of Christ (which you mock with Pasce, Pasce) that few can be named comparable to them, in paines, in trauailes, in perils and diligence? M. Examinator (whosoever hee was) should not thus against reason, haue railed on such, whome their very enemies the papistes doe reuerence for their payns, their care and diligence. Aske at the Churches of Antline, Peter, Bartholmewe, and at other Churches also, what painefull trauailes from time to time, they haue sustayned: what perils, in the plague they aduentured. Haue not the poore sick persons and  
prisoners

*and an English Chaplaine.*

prisoners by them bin comforted, and the people most diligently instructed: If this be true (as it is most true) for the reuerence of him, whose seruants they are, they should haue bin more gently handled, and more brotherly answered, then thus to haue bin called fooles, at y first word, though in some pointes they had sayed as men, and not satisfied the great wisdom of M. Examinator. Neither doth the Rhetoricall Arte of your M. teache him thus rudely to begin, with them whome he shoulde perswade: neither Christian charitie (if either of you were euer entred into that Schoole) doeth permitte you to call your Brother Foole, as you may reade in our Sauour Christ his firste Sermon, Math. 5. which hee be- ginneeth with blessing and not with braw- ling.

Bern. Maister Examinator is a wyse Gentleman, and he sawe some cause, why he called them fooles, I warraunt you.

Mil. I graunt that it is counted a fault amongst the wise of the worlde, to bee so earnestly and diligentlie occupied in prea- ching. And for this cause the wise kinsmen of Christ, called him madde, & would needs binde him: and therfore your high Priests,  
who



*A Dia. betwene a Sold. of Barwicke,*

1. Tim. 4. 2.

who are the accusers, Taylors, and Judges to these persecuted persons, preache so seldome. But the Spirit of God giueth an other commaundement, saying: I charge thee therefore before God, and his sonne Iesus Christ, which shall iudge the quicke & the dead at his appearing, and in his kingdom: Preache the worde, bee instant in season, and out of season: improve, rebuke, exhort with all long suffering and doctrine. This, and such like commaundements of God, hath caused these good men, and many others of their sorte, to take theyr liues in their hands, as Job speaketh: some to lose their liues, and all to peoparde theyr liues in that late plague of London, when you (Foure horned Gentlemen) fled from your cures, and hyed Ioznemen in your places. At what time these men shewed the selues the good sheepearde, reoparding their liues for the sheepe, and you were solid hyzelinges, taking stil the gayne, but flying from the perilles.

Is this say you the cause? Or is it rather for that they rebuked Poperie, Idolatrie, & all kinde of sinne so sharpely, & were so feruent and zealous: With the which earnestnes against sinne, superstition and hypocrisie,

*and an English Chaplaine.*

lie, the halting gospellers, and luke warme  
worlollinges must needes be offended, and  
count them fooles and mad men, as Festus  
did Paule, and the olde worlde the Pro-  
phetes. For the wisdom of God in his ser-  
uants, bath euer in this poynte, by y<sup>e</sup> worlde  
bin counted follie. And alwayes the poli-  
tike wise gentlemen, count it their safetie,  
to be like in religion, with the multitude.

And therefore are bolde to mire together  
many religions of Christ and Antichrist, of  
God and the Deuill: yea and some of them  
dare saye, that both were good, and both in  
their tymes to bee obeyed. O miserable  
blindnes, that now, when light is come in-  
to the worlde, men will not caste awaye the  
workes and fruites of darknesse and repent  
of them.

Either is this the cause, that (when the  
people haue bin taught these thirtie yeaeres  
in Englande, that the Pope is the Romane  
Antichrist, whose name ought not to remain  
in our booke, nor to bee spoken with our  
mouthes, vnlesse it were in detestation: now  
after so long trauaile against this enemye of  
Christe, by their fathers, their Brethren,  
and themselues, they seeing few or none go-  
ing forwarde, to roote out the remnaunts of

Anti-



*A Dialogue betwene a Sold. of Barwicke,*

*A lamentable  
defectio.*

Antichrist, but many stande at a stay, many casting away their weapons, so that the Enemy gathereth courage, many souldiours to shrink backe; not onely wearing Antichristes liueries, but following that Romish Balaams couetousnesse, and that old popish pompe, with other his cursed conditions) these faithfull Ministers will not be partakers of their sinnes, least they receaue part of their plagues. Loe this is the crime, this is the fault: lo this is the foolishnesse, wherewith your wise and prudent Examinator is able to charge these true and faithfull Ministers of God.

If I knew what your protector were, whether he be a priest of y<sup>e</sup> popish order, or of the English order, or a man of the lay and lewd sort, as the papists are wont to tearm them, I could shew in him greater lewdnesse, and more folle, than you or he can proue in the. But because I doe not know his person, I will answer the cause of Christs seruants, and let him and you alone to your Lord and Maister: giuing you both warning, that you shall giue an answer before y<sup>e</sup> great Iudge, for that which you doe or say, agaynst these his little ones, whome you call fooles. But to the matter, aunswere me playn. Is it not  
meets

*and an English Chaplaine.*

meete that they, which should bring others to the obedience of Christ, should firste practise in themselves the same obedience: and that they shoulde doe nothing without the warrant and commaundement of Christ: that so not only by doctrin, but also by their example of obedience, they may teach their auditors only to depend vpon Christ.

Bern. No man will denie this thing to be meete and reasonable.

Mil. This is the summe of the request and supplication of the Godly Ministers of London (as farre as I can heare) that after so long preaching of Christ in London (almost these thirtie yeares) they may put in practise, the doctrine of Christ, and minister his holy sacraments in that simplicitie, that Christ and his Apostles hath left the, without the ceremonies and garmentes abused by the papistes (the enemies of Christs his Gospell) which cannot in any wise, make for edification in Christ: & that seeing their Fathers and Brethren, and they with their own mouthes, haue so long cried out against all popish Ceremonies: as kneeling before the sacrament, whereby much idolatrie hath bin and is committed: as the ministration in the wafer cake, whereby the people hath

The request  
of the godly  
ministers.



*A Dia. betwene a Sold. of Barwicke,*

bin brought into wayne imaginations, and haue not felt the comfote, that our Sauour Christ would haue sensibly to be presented in the vsual bread of many graines, and many crummes, making one body, and being the vsuall foode: as also against other monuments of superstition and idolatrie, as the garments of the popish priesthooe, and of the popish Masse. Nowe (I say) at the length, after so many yeares teaching, and so much blood of Gods Saintes sheade for the abolishing of Antichrist, they themselves should not be compelled, to giue any signification in their owne persons and bodies, that they haue any con corde or agreement with that Romane Antichrist, but that they go before their flocke, to practise in worke y thing, which they haue taught in wordes, for the banishing from their owne bodies at the least, such thinges as they knowe not grounded on Gods worde, but mans meere inuentions, superstitions, idolatrical, papistical, and therefore very hurtful to Christs flocke, committed to their charge, because that such traditions are only cloakes to the transgression of Gods commaundementes.

Now must we the seruautes of Christ, reason with you, the proctors of Antichrists inuen-

*and an English Chaplaine.*

inventions, what foolishnesse you can finde, in this their request. And that wee may agree, what is Wisedome, and what is Follie, and so iudge who is the Foole, and who is Wise: let vs first consider your owne texts of foolishnesse, that your Doctoꝝ beginneth his pꝛeface withall. Aunswere not a foole according to his foolishnesse, least thou also be like him: which may be vnderstand that thou mayst not be like the foole neither in worde noꝝ deede. Nowe if I can pꝛooue the Papistes in their religion and their apish apparatle to be fooles, then I trust also, I shall obtayne, that I maye neither defende their cause by word noꝝ deede, and he that doth defende them, aunswereth to their foolishnesse, and is partaker of their follies. If the texte be vnderstande, that we may not raile against the raging Foole (as also the scripture giueth) by this texte, then may we learne to giue place to those, that raile against Christs ministers, and not to handle them as their follie deserueth, but yet to warne them of their perill, and to desire them to beware that they bee not wise in their owne conceites, for then is there more hope of a Foole then of such Wisardes.

Bern. I cannot reason with Scriptures



*A Dia. betwene a Sold. of Barwicke,*

(fellow Miles) but me thinke that they are  
starke fooles, that wil loose so good liuings,  
for a cappe of two shillings, or a Surples  
that shall cost them nothing.

Mil. Oh, olde Bernarde, thou speakest  
grosely, according to thy capacitie. But by  
the same chapter of Salomon, we that fight  
against Antichrist, may exhort you, that you  
be not like dogges, turning to your vomite  
of beggerly traditions, and popish trash, for  
so vse the fooles to returne to their foolish-  
nesse, sayth Salomon. And we counsell you  
efsoone, to learne of the word of God, what  
is the true wisdom, and to embrace this  
wisdom once known, & to strue for it un-  
to the death: as the scripture exhorteth in  
an other place, for hath not God made the  
wisdom of this world foolishnesse? Doth  
he not say, that hee will cast away the wise-  
dome of the wise, and destroy it? and that  
he will take the wise in their owne wilines:  
and that the foolishnesse of God, is wiser  
than men: and God hath not called many  
wise after the fleshe, but hath chosen the  
foolish things of the world, to confound  
the wise, and the weake to confounde the  
strong, and vile things in the worlde and  
despised, that no fleshe shoulde reioyce  
where.

1. Cor. xiii.

25. 26. 27.

*and an English Chaplaine.*

Wherefore we must seeke first of al the true  
wisedome, which resteth not in mans brain,  
but in Gods brest, whiche hee hath by his  
worde vttered vnto man, and is otherwise  
altogether hid from him, as the Lorde spea-  
keth by his Prophet Isaiah, saying: My Esa. 55. 8. 9.  
thoughts are not your thoughtes, neither  
my wayes your wayes, sayth the Lorde, for  
as the heauens, are higher then the earth:  
so are my waies higher the your waies, and  
my thoughts aboue your thoughts. Then  
must we runne to the word of God onely, to  
know which is the Wisedome that God al-  
loweth, that is, to hearken vnto the lawes  
and ordinaunces that God doth teache, and  
to put nothing to his worde, nor take any  
thing therefrom. Therefore crieth this wis-  
dome of God by Salomon: O yee foolishhe, Pro. 1. 22.  
how long will ye loue foolishnesse, and the  
skornefull take pleasure in skorning? &c.  
Because they hated knowledge, and did Pro. 1. 29.  
not chuse the feare of the Lord, they wold 30. 31.  
none of my counsell, but despised all my  
correction: therefore shall they eat of the  
fruite of their owne wayes, and bee filled  
with their owne deuises. Beholde, it is the  
worde of God, and therefore the true wise-  
dome, that the London Ministers do follow.



*A Dia. betwene a Sold. of Barwicke,*

2. Cor. II. 19  
23. 11.

But you and the Papistes following your owne deuises, are filled therewith, and content your selues, and so are yee giuen vp to maintaine superstitious vanities, but suche God hateth. And for these London Ministers, may I say as Paule sayde to the Corinthians: You suffer fooles gladly, because that you are wise. &c. You are the Ministers of Christ, (I speake it as a foole) they are more: in labours more aboundant, in stripes aboue measure, in prison more plenteouslie, and in death oft. I could say more.

Bern. It was neuer good world with vs Priestes, since euerie souldier and euery Seruingmā could talk so much of the scripture: and these foolish Ministers are the cause thereof, which would make all men as wise as themselves.

Mil. Of your state, and such as you bee, (which can onely be known by cloutes and garmentes, and neither can teache nor will learn) we wil speake anon. But marke thou this matter that we haue in hande. This is the true wisdom allowed before God and all good men, to seeke counsell at Gods worde, and to suspect our wittes of foolishnesse, according to the saying of Salomon:  
That

*and an English Chaplaine.*

That the wise man heareth counsell, though  
the foole seeke no further, but thinke his  
owne way right. Agayne sayeth he: Heare  
counsell and receiue instruction, that thou  
maist be wise in the latter ende. For many  
deuises are in mans harte, but the counsell  
of the Lord shall stande. It is the counsell  
of the Lord & his word, that bringeth wise-  
dome to the simple, saith Dauid. This coun-  
sell of the Lord teacheth the yong man to  
direct his wayes, and maketh the childe  
wiser than his teacher, that knoweth not  
the will of the Lorde. For as this is the on-  
ly ground of true wisdom, to knowe gods  
will, and therein to reste: So is it the cause  
of all follie, to swarue from the same. And  
this is the cause, that the foole maketh a  
mocke of sinne, & that he walketh in dark-  
nesse. And the foole thus walking by y way,  
thinketh al other to be fooles, sayth Salomō  
afterwarde. Euen so do you foolish priests,  
and foolish maintainers of superstitious va-  
nities, because you haue none other ground,  
but your owne brayne, your owne will, and  
your owne good intentes. You thinke that  
the Lōdon Ministers, & we that take their  
parts, are so foolish as your selues are, y we  
should only stay vpo our owne wits & wills.

*Psal. 119. 7.*

*Psal. 119. 9.*



*A Dia berwene a Sold. of Barwicke,*

Few such  
Souldiers.

Marke this,  
O ye Con-  
formatistes.

May we settle our consciences herein, vpon  
the expresse commaundement of God, and  
the examples of the most godly in all ages,  
and especially vpon our Mayster Christe  
and his Apostles. And as poore and vnlearn-  
ed a souldier as I am, yet shalt thou know,  
that I haue ynough to say againste them.  
And as the christian souldiers, vnder Iulian  
that wicked Emperoz, would not yeelde to  
any shew of superstition, not so muche as in  
the taking of their wages, to burne a little  
incense, nor to weare a garlande vpon their  
heads, because the christian souldier is com-  
manded, to abstayne from all shew of euill,  
and to fight and strue agaynst the workes  
of darkenesse, and to reprooue them, and so  
striving as hee oughte to doe, waite for the  
Garlande: So rather would I sterue vnder  
Barwick Walles, than doe as thou doest,  
and haste counselled me to doe, either in ta-  
king of a Benefice by such vnlawful means,  
or to enter into the popes liuerie, my sworn  
enemie, because I am an English man, and  
to mee most detestable of all other earthly  
creatures, because I am a christian man, for  
I know, & am fully perswaded by the worde  
of God, that the Pope is y very Antichrist,  
the sonne of perdition: against whom, with  
hart

*and an English Chaplaine.*

hart and hand I doe thinke my selfe moste bounde to fight. Therefore my harte ariseth in my body, when I see thee and thy fellows cleathed like his Chaplaines, that burned the blessed Bible, and our faythfull fathers, and deare Brethren in our eyes.

You say that it is great wisdom for you, to weare this Popishe geare, and call other men fooles that will not doe it. Then was there greater wisdom (say I) in the Pope and his Priestes, that haue taught you thus to doe. So may men say of a hundred points of poperie, that you maintaine, buying and selling licences, dispensations, pluralities, absolutions, and other marchandise of that Romane Antichrist. And I doe aske you all, as you will aunswere before God, what doe you by these your deedes, but approue that Romish beast, and labour to heale his deadly wounde, and so to make a mocke of a reformation of religion: But God wil not be mocked. There was neuer yet any reformation begunne, and after repented, but it was terribly punished. It is better not to haue known the way of truth (saith Peter) *2. Pet. 2.* than after they haue knowne it, to turne from the holy commaundement. You began to runne well (sayth Paule) what carnall

*Marke  
this.*



*A Dialogue betwene a Sold. of Barwicke,*

nall imaginations haue hindered your course? Seeing we haue begunne the true Religio, by casting away mans traditions, worshipping God in spirit, as our Saviour Christ hath taught vs, he will not be content that you mainteyne, these carnall, beggerlie, Antichristian pompes, rites, lawes, garments and traditions. Therefore like as Paule crieth out, against the Galathians, and calleth them fooles, and counteth them bewitched, for turning backe, but to Jewishe ceremonies: So might I call thee a foolish Papiste, bewitched by Antichrist, that thus raylest against the Ministers of Christe, for the maintenaunce of thy fooleshables, borrowed of the Papistes.

Bern. I do cal them none otherwise than all the world calleth them. And thou shouldest do me great iniurie, if thou didst so call me, neither would I beare it at thy handes: for it might put me in hazard of my liuing, if I should yeeld to be a papist: neither doth the garment make a man otherwise then he is, as is the olde prouerbe.

Mil. No, but the Garmente giueth men great occasion to gesse what hee is, or howe he woulde bee counted, a Courtier or a Carter, a Collier or a Souldier, as thou and I  
were

*and an English Chaplaine.*

were wounte to weare Skarfes, Harquibushes, or Halbertes to signifie what we were, and thou knowest that if we see a man in a Friers garment, or a Fooles coate, eyther we say he is so, or else he woulde be so counted. If he weare a Hares skutte, or a horne, we cal him a Hunter. If he weare the weede of a regular, we cal him by his order, Hoke Frier, or Hermite. If he weare this secular Weede, men haue hitherto counted him a secular priest, for this was the playne difference amongst the, that their secular priests forth of the Church, shoulde weare this appaile that you doe: and in the Church, at the least, they shoulde weare a surples also, as you doe. The other Sectes had likewise their Sutes: some Cattes taples, some graye Amices, some Lambes kinnes, some white Miniuere, some blacke, some blew, some chaungeable Sarcenet, as you haue yet in your Monasteries, and Cathedrall Churches. The which Fooles hoodes are but a bayne pharisaicall pompe: then uttering pride, when they shoulde be most farre from pride, when they appeare befoze God in prayers.

And therefore all these popishe fooleries should be banished from Christs church, for  
Christ



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Christ our Sauiour (if he had thought them decent for his religion) would haue commaunded them, but hee forbiddeth vs suche Pharisaicall shewes, and his father will not now be worshipped as the Iewes did then, or as the Idolaters haue done at any time. And Peter and Paule with all the other Apostles, and faithful Ministers of Christ, as they were otherwaies known, then by garments: so needed they no commaundement for garments: neither gaue they any commaundement for their successors, but onely to be known by the careful feeding of Christ his flocke, and such other markes as Paule nameth in the sixt chapter of the seconde Epistle to the Corinthians. But that proud Pope (who is that cursed idoll sheapheard) that he might be contrarie to Christ and his in all thinges, and that he might haue sure marks, and euident knowledge of his traiterous broode in al countreies, caused al his sects and sworn souldiers, men and women, to chaunge their liueries, from the Kinges liege people wheresoeuer they dwelt. So that no King nor Emperour had any authoritie ouer them, in any that tooke this Popish attire vppon their backs: they had so many priuiledges and immunities, Wherefore

Note this,  
ye Magi-  
strates.

*and an English Chaplaine.*

fore if Princes will suffer still, those that should be their subiectes to weare such Popish weedes, they shall not want Popishe practises, of such as delite in their olde Fathers liueries, by whome they had so many commodities.

Bern. If Maister Examinatoꝝ say true, these ministers are worse then the Papists, for he calleth them Shrinkers, Schismatikes, Bellygods, Deceauers, Flatterers, hastening to the secte of Anabaptistes and Libertines, little differing from Donatistes, Disturbers, Factions, Scoffers, Biters, Snappers at Superiours like Pelagians, like Andrians, Rogatians and Circumcellians, and smell of the Papistes.

Mil. What? Of the Papistes? All is like true. Would to God none of your side did moze smell of Papistrie, noꝝ of the other vices. Are they Shrinkers, that willingly giue their bodies to the prison, rather then they will departe from the simplicitie of Christ his gospel? was Paule a Shrinker, that would not circuncise Titus for þ false brethren? May they are Shrinkers, that turne back, as your men haue done. Eleazar was no shrinker, that would not eat swines flesh: neither the Mother noꝝ the seven Brethren,



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then, nor yet Daniell, nor yet Moses, that would yeeld nothing for commaundement. As for Schysmatikes they cannot bee, that cleave so fast to Christe, that they will suffer nothing of Antichriste to come vppon their backes: and they holde onely of their heade Christe. Howe farre they are from Belly gods, all that knowe them can witnesse, and their deedes do testifie. And if you would put of those poisoned popish weedes, we would aske none other witnesse but your owne selues: who when you went apparailed as they doe, thought them as honest and godly as any of you were.

Cast off therefore this bloudie Beastes geare, y maketh you so cruell against your Brethren, and call them no more, by the odious names of these monstrous Heretikes, Donatistes, Andians, Rogatians, and Circumcellians, whose Heresies your own consciences must needs confesse, that these true Preachers of Christe doe hate: but consider deeply in your hartes, and know assuredly that there is one Lord and Judge of you and them: before whome this matter must once be tried, and all men that knowe them, and haue heard their doctrine, shalbe compelled to cleare them before this heauenly Judge,  
of

*and an English Chaplaine.*

of all these vile slaunders. Who hath spoken  
or written more plainely, againste the Ana-  
baptistes, the Libertines, and other fonde  
sectes, than they haue done? who hath more  
evidently taught, and oftener called vppon  
the true obedience to their superiours? Doe  
they require any thng but onely the same,  
that Bucer, Martyr, Alasco, Calvin, Bullin-  
ger, Beza, Viret, Gualter, Musculus, and all  
the reformed Churches doe practise? How  
can they then be called Anabaptistes?

Bern. They call the London Ministers,  
eyther Anabaptistes or Iohnabaptistes. It  
is the one I am sure, I cannot tel what they  
meane.

Mil. They cannot be without great ma-  
lice called Anabaptistes, who haue written  
and preached so plainly and purely against  
that perilous sect, against the Rebaptizing  
of childezen, against y<sup>e</sup> Justificatiō of works,  
againste their fonde Communitie, agaynst  
their lawlesse life, that they call Spiritu-  
all, agaynst their deniall of Christian  
men to beare rule: for these are the cheefe  
of their opinyons, agaynst the whiche,  
these godly men haue cōtinuallie preached,  
and these errors will nowe spreade doubt-  
lesse, seeing that so many good Preachers  
are



*A Dia. betwene a Sold. of Barwicke,*

are put to silence. Howe be it in very deede, there is some cause, why they may bee likened to John Baptist, for he, though he were of the Priestes linage, yet did hee renounce all their glorious garmentes, to begin our Christian Religion, in all pouertie and simplicitie, and herein our men followe his example euidently.

Bern. But they say, that your men denie to obeye Magistrates, as doe the Anabaptistes.

Mil. Nay there is great difference. The Anabaptistes denie all power and gouernement of civile Magistrates, as a thing vnlawfull. Our Ministers say that this power and gouernment, is an Ordinaunce of God most necessarie, and most lawfull: therefore they quietly suffer all euill at the handes of the Magistrates, onely refusing to doe euill at their commaundement. Thus did John Baptist, thus did Peter, and John the Evangelist, professing that they must obeye God, rather then man. Now God commandeth that we shall not do like the Idolaters: (which caused Elisha and all the good Fathers to haue their sacrifices and Ceremonies apart) but to cause them to turne to vs, and not we to turne to them, to abstain from  
all

*and an English Chaplaine.*

all shew of euill, which caused Daniell to open his windowes, and Eleazar to forbear the eating of lawfull fleshe. Yea God commaundeth to roote out the monumentes of superstition and idolatrie, and not to spare the Idolaters theselues. This caused Iehoiada the Priest, to do that which he did. God will haue the idolatrous Priestes and their names to be abolished. God will haue the false Prophets ashamed of their garments, wherein they haue deceiued. Now though some Bishops, or some ciuile power will commaunde these Ministers to doe the contrarie, they doe not resist the powers, but only aunswere with the Apostles: whether it be right in the sight of God, to obey you, rather then God, iudge ye.

Howbeit, this is the olde crafte of satan, to charge Gods seruantes, as factious and seditious. Elijah, & Elisha, Michaiah, Isaiah, and Ieremiah, and all the true Prophets haue thus bin charged, & when the priestes could not cause the Princes to imprison the, or to slay them, yet would they charge them as Amaziah did Amos, and Caunturburie of late did Lealier, y they should not preache neare the court, and the great Citie, where the Prince was. Yea Christ and his Apo-  
D                      Mes,



*A Dialogue betwene a Sold. of Barwicke,*

Looke to  
this, O yee  
Magistrates  
in time.

1. Cor. 6. 17.  
Esa. 52. 11.

ffles, who preached most perfecte obedience to God and to Gouvernours, were counted blasphemers of God, and despisers of superiours, Samaritanes and workers with Diuels. Therefore they must be content to be rayled vpon, and reuiled in this worlde, by pharisaical hypocrites, as their Maister was before them, and all his faithfull seruantes. As for them they follow their M. Christ & his Apostles, in all simplicitie and puritie of life and doctrin, praying for their enemies, and still going forwarde in the Lordes businesse, whereas you followe the Phariseies and Papistes, counterfette hypocritie and crueltie againste Christes seruantes. They crie, Come out from that Romish Babilon: looke not back to that spirituall Sodome, flee from thence, touche none of that polluted ware. The Pope is Antichrist, and all that popish trash is popson. Antichrist and Christe can haue no agreement, neither can their seruants haue any concorde.

Your men liberly say, that the Bishop of Rome may not be openly professed nor prayed agaynst, and therefore you haue put out of your Letanie the prayer againste the Bishop of Rome, and his detestable enormities,

*and an English Chaplaine.*

mittes : but yet his liueries may be worne,  
and many of his lawes and traditions must  
needes be reteyned. Christs ministers doe  
crie with their Maister Christ, Pasce, Pasce,  
Pasce, which you graunte Sir Bernard, that  
you vnderstand not. But your Archebyschop  
of Caunturburie (as all England supposeth  
by his doinges) iudgeth this precept plaine  
follie. They crie with the Apostle Peter, to  
all pastors & Curates, *Pascite, Pascite*, feede *1. Pet. 5. 1.*  
as much as lieth in you the flock of Christ:

Your side say, Reade by thy selfe, or by thy  
Iorneyman, or thy hirling that may serue  
two or thre parishes, singe in a Surplesse,  
ring two or thre peales at the Burialles,  
play vppon the Organes, chaunte in the  
Quire. &c. This geare is easily done, and  
pleaseth well the multitude. The Apostle  
Paule sayeth of himselfe, in the respecte of  
all Christ his true Ministers, that he hath  
a Stewardship committed vnto him, and  
therefore crieth: Woe vnto mee, If I doe  
not preache the Gospell. As for you and  
your side, you thinke this is a very small  
matter, and suppose that this maye bee  
done, *Per se, vel per alium*: though *G D D*  
sayeth playnelie, Thou thy selfe shalte  
tell them of their synnes, or else will I

Good stufte  
for the  
Popes  
church.



*A Dia. betwene a Sold. of Barwicke,*

require the blood of them that perishe, at thy handes.

Agayne Paule sayth : preache *tempestiue, in season and out of season.* You say foure times in a yeare will serue to hire a preacher, or at the least to reade Homilies. And where God by Malachie commaundeth, that the lips of the Priest should keepe knowledge, and that the people shal require the law at his mouth : You require little or nothing of your English Priestes, but to saye the Catechisme, and to weare a Cappe, Coape, and Tippet. God sayth by Salomon : Where there is no Prophecie, the people perish : But you say, many of vs cannot prophesie, nor instructe the people : nay many will not take muche paines that way, and some dare stop the mouthes of the true Prophets and Preachers, because they labour to roote forth the remnaunts and reliques of the false prophets. Peter crieth to *1.Pet. 5. 2. 3.* his fellow Elders, to be examples of the flock, not following filthie lucre, nor shewing themselves as Lordes ouer Gods heritage. What filthie gaine seeke you, and how many wayes : How are you Lords in names, in commaundementes, in spoyling and robbing true preachers, and casting of them

them into prison. Our Maister Christ saith,  
you shall not be such. Runne not headlong Luk. 22. 26.  
with the popishe Prelates and sworne ene-  
mies, from Christ and your Brethren. Are  
those papisticall Garmentes so poisonfull,  
that of persecuted Paules, they can make  
persecuting Saules, if they be once cast o-  
uer your shoulders? Abhorre such poyson  
all you that be of God.

Diuers of the Bishops that now bee, did  
once loue and cherish their Brethren, and  
bare the crosse of Christ with them, whome  
now they molest & persecute, ioyning hands  
with the wicked worldinges. What is the  
cause of this chaunge? In whome is this  
mutabilitie? The one sorte remaineth the  
same men, in Apparaile not altered, nor in  
harts chaunged, but in worde and deede, as  
they are wont to doe, detesting sinne and  
wickednesse, preaching the Gospell, with al  
faythfull diligence. Let them take heede,  
which forsake the fellowship of such, to ioyne  
themselues with the contemners of the gos-  
pell, the fornicators and the couetous, with  
Papistes, or with others, that walke not  
with straight steppes, but by their halting  
are turned out of the way, and whiche shew-  
ing themselves neither hote nor colde must



*A Dia. betwene a Sold. of Barwicke,*

be vomited out.

Marke this  
good Reader,  
& praye  
for the same  
vvith vs.

These Godly Ministers call vppon the  
high Prelates for ecclesiastical Discipline,  
and to haue the Church reformed, as our  
Maister Christ appoynteth. Your proctors  
and maintainers, will haue none other Dis-  
cipline than the Pope had, which was gain-  
full to the purse, and so groweth the corrup-  
tion of maners worse and worse. These crie  
for the election of Ministers by their lear-  
ning and maners, according to Pauls rule:  
and that the drunkards, and filthy couetous,  
the periured, the blasphemers, and such like  
be not suffered in the Ministerie: your side  
will not be so rigorous, for then they coulde

As Dios. &  
Grauet, and  
such like.

not haue such chopping Chapleins, neither  
could they themselues keepe in their hands  
so many Benefices.

To make an ende of a matter that is infi-  
nite and endlesse, these Ministers of Christ,  
as they themselues are faythfull Laborers:  
so teache they that hee that laboureth not,  
should not eate of the fatte of the flock: your  
proctors approue and maintain you that be  
riterers, to deuoure the church goods, the  
sweat of poore mens labors, and doe allowe  
proprieties & improprieties, ones to  
sucke the Hony combe, yea they maynteyne  
hogs,

and an English Chaplaine.

hogs, dogs, Colues, Foxes, Symoniaks, Such as Par  
Usurers, men, women & boyes, to spoile the son Taylor,  
poore lambes of Christ of al foode, both spi- Parson Buf-  
rituall and corporal, and vnder the cloake of fin, & such  
a few popish ceremonies, they couer all car- like.

nall filthines, as though god could or would  
be satisfi'd with ceremonies & trifles. This  
is the wisdom wherein your side, agaynst  
Christes Ministers haue to glorie, and if  
this be wisdom that you follow, than are  
the other in greate follie. But I doe feare  
that M. Examinator & his side, must heare:  
*Apaga Satan, ea quæ sunt hominū nō Dei sapit.*  
Your humane wisdom that you boaste  
of, is not of god, & therefore it is diuelish.

Bern. Did not I tell thee befoze, y thou  
couldst be welcome to no good companie,  
neither that thou canst get any substanciall  
liuing, vnlesse thou leaue this rayling?

Mil. I knowe the olde Proverbe, that  
flatterie getteth friendes, and truth getteth  
hatred, and that the greatest part, call good  
euill, and euill good, But I care not for such  
good companie, with whom, whosoever are  
partakers, to communicate with thē in their  
sinnes, they shall haue their portion also of  
their plagues. Thou & I haue bin wretched  
sinners in our youth, & God hath spared vs



*A Dialogue betwene a Sold. of Barwicke,*

long, and many times, and now hath set his marks vpon vs, to call vs euery houre to repentance: and shall we prouoke him, with new and straunge sinnes, that where strength of body fayleth, that wee can no longer follow the lustes of the fleshe, we shoulde ioyne our selues with the Papistes, the spirituall Sodomites, to tempt God worse ten times then before?

Bern. I pray thee Miles hold thy peace, thou makest mee tremble with thy terrible words, and by calling old things to remembrance. And I tell thee that though the Papists were Theeues, and Robbers, and Sodomites, and soule quellers, and what thou wilt, yet are we none such, for we do all for policie.

Mil. May all your doinges are not policie. Haue you no religion? your church seruice is not policie, and in the Archebishops aduertisements, you haue lawes temporal, meere ecclesiasticall: your fasting dayes are not mere policie, for your Archbishop graunteth dispensations, for fortie shillings, that men may eate flesh in the dayes forbidden *Sana conscientia*: as though he had authoritie ouer mens consciences, vlesse they haue his license. And (vlesse hypocrisie may be coun-

*and an English Chaplaine.*

counted policie) there bee many thinges in  
your reformation, that will be founde sonde  
policie: for what is this, that both the phi-  
sition of body and soule must bee consulted  
withall, before you may eate flesh? was not  
this once playne poperie? And what is the  
common babling of the Priestes, that can-  
not read to edification, and therefore make  
all the English seruice, like the old Mattins  
and Masse? Is it not that whiche Esaiah  
speaketh? Because this people come neare  
me with their mouthes, and honour mee  
with their lips, but haue remooued their  
hartes from me, and their feare towardes  
me was taught, by the preceptes of men;  
therefore will I worke a wonder amongst  
this people, for the wisedome of their wise  
men shall perish, and the vnderstanding of  
their prudent shalbe hid.

And let vs consider to whome God spea-  
keth, by his Prophe tthese wordes. Is it  
not to a people that had no open Idolatrie  
at that present: neither yet mumbled their  
prayers in a tongue not vnderstoode, as did  
the papistes? But to y Jewes that read &  
song the psalmes & scriptures in their own  
mother tongue, howbeit they babled onely  
with the tongue like hypocrits, & the words

Marke this  
prety stuffe.

Marke  
well,



*A Dia. betwene a Sold. of Barwicke,*

were, as it were, of a booke fast sealed. Such trifling is now amongst you Englishe Chaplains. For when you haue reade ouer one place of the Scripture fortie times, yet you and your hearers are neuer the wiser. You say you haue done your seruice, as sayd the papistes. Now (if you keepe this hypocriticall shew, onely for policie, and make it to serue you politikely to win your liuings, or for to keepe the people in some feare, as Machiuel that Italian dogge doth teache) you may perceaue by this Certe of Isaiah, that Gods wrath will be the reward of your policie. Likewise you keepe *Bona ecclesia* by policie, and do no part of your dutie. Is not this theft & robberie? Doth not Christ call them all Theeues, that enter not in by him, but for their owne gain to rob and to steale? And will not they, and all men count him as a theefe (good Bernarde) that taketh great wages of a towneship to keepe their Kynne, their Swine, or their Sheepe, and suffreth their cattle to sticke in the myre, to perish in the ditches, their sheepe to rot and to run astray, where they list, and pulleth their fleeces of from their backes, and spendeth all that he can scrape from the flock, vppon his owne bellie?

Bern. Yes

*and an English Chaplaine.*

Bern. Yes marie, that were a theefe indeede.

Mil. O Bernard, Bernard, this spiritual theefe is worse by farre, who robbeth soules and bodies, and by his euil example maketh the poore sheepe to think, that there is none other world, no God to punish, and therfore as he robbeth from them, so they may without peril rob fro him & al others. That filthy Rome is called the spiritual Sodom, Egipt, and Babilō, whom we should abhor, & from whom we must flie, so that we may touch no vnclen thing that cometh from thence. But what are all your policies in Religion, but patches plucked forth of that puddle? Your Lordely Bishops in names, in manners, in attires, and all their offices, fetch all their pompe from thence. Your Deanes, Archdeacons, Subdeacons, Chauncelors, Officials, & your Curats, & al their deckings and doings, & all your courts & consistories depend of popish lawes. Your fasting and your feast daies, smel of that old superstition and idolatrie, & the prophets strengthen the hands of the wicked, that none can turne fro his wickednesse. They are all vnto mee as Sodome, and the inhabitauntes thereof as Gomorrah, sayth the Prophet Ieremiah.

They

Spiritual  
theeues, the  
worste  
theeues.



*A Dia. betwene a Sold. of Barmicke,*

They are not ashamed of their sinnes, they hide them not, yea they publish them and boast of the, sayth Esaiah, yea they cal them good policie, so did Sodoma.

Be warned,  
O England

Take heede. A great light shineth vnto Englande. Beware least it be not more easie at the day of iudgemēt to the Sodomits, then to the English mock-gospellers. But whereas you sayd Sir Bernard, that you do all for policie, I will tell you what me think were a good point of policie: The Pope & the papists count him an Apostata, and a renouncer of their faith & Religion, that weareth not such attire as they prescribe for the priest secular and regular. Therefore seeing the priestes and people of England, do profess with mouth, that they renounce the Popes religion, this seemeth right policie, to cast away these garmentes, in signe of full detestation, that both worde and deede may consent together. Thus haue good men before vs, giuen vs a paterne of perfect policie. And what a policie woulde they that haue Abbeyes, call this, if the Friers and the Donkes should come agayne to their houses in their olde popish apparaille, and clayme their landes and liuinges, and saye they would be no papistes: they would saye  
their

Good counsell,  
and the  
best policy.

*and an English Chaplaine.*

their Mattins & Euenſong in English, as the ſecular prieſtes doe: how woulde many of them, like of this policie?

Bern. My Lorde my Maſter wil like it neuer a whit.

Mil. What if the croſſe & Candleſtickes, the Images and the Banners, and other popiſh traſh (which are no worſe then theſe things which you haue alreadie) ſhuld be offered you vnder y name of policie? were this ani other, thā to bring in an english popery?

Bern. May the Biſhops will neuer ſuffer this.

Mil. That olde Doctor Turner (reuerende in other nations abroad for his great learning, and amongſte the Godly at home, for his great zeale, his traualles, his perils ſo long ſuſtayned, and his great conſtancie) did almoſte thirtie yeares ago eſpie, and bewray vnto the worlde, the craſte of Satan, that laboured to make poperie policie, and ſo to goe aboute to cure the wounde of the beaſt, which being in it ſelf incurable, ſhould yet in another beaſt be cured: who ſhoulde doe all thinges that the firſt beaſt could doe before him, and ſo, after a ſort ſhoulde cauſe men to worſhip the firſt beaſt, whoſe deadly wounde, was in this ſeconde healed. His in-  
uention



A Dia: betwene a Sold. of Barwicke,

The name  
of D. Tur-  
ners Booke.

uention was pretie and pleasaunte, of the  
croppeared Foxe, who now was become  
the Kinges beast, and the Kinges game,  
that no man might hunt it: wherein he wor-  
thilie reproued that foolish policie. Steuen  
Gardiner in his booke of diuelishe Sophi-  
strie, maketh the substaunce of popishe reli-  
gion to stande vpon Garments, and such o-  
ther Popishe inuentions, euen as the riche  
Merchautes substaunce standeth vpon far-  
thingses. Is it a good policie (I aske thee  
Bernard) to maintain the Popes substance,  
and to defie the Pope?

Bern. Nay, fie on that policie.

Mil. The Pontifical (which is the booke  
whereby the Priestes were made) calleth  
these garmentes *vestitum religionis*: Not on-  
ly putting holinesse in the garmentes, but  
also meaning, that hee receaueth that Re-  
ligion, whose garmentes hee weareth. But  
our religion lefte vs by Christ, and practi-  
sed by his Apostles, is none suche. It stan-  
deth not in Usars, shewes nor garmentes,  
but in the power of Gods spirite, and the  
faithfull uttering of his holy worde. The  
beautie of Christe his Church is inwarde:  
his Priesthoode is spirituall: the Ministra-  
tion of his Sacramentes must bee sim-  
ple,

*and an English Chaplaine.*

ple, withoute pharisaicall shewe, as hee and his, haue lefte them vnto vs by writing.

Bern. But Giles, I pray thee, Is it not a comelie thing, to haue some faire and costlie garmentes, in the ministracion of the Sacramentes?

Mil. No, Bernarde, for that were either Jewishe or Idolatrous. And in these outward shewes, they both would exceede vs, for their riches & wealth: and because they put therein their holinesse, which wee may not doo. But we must followe our Maister, and not goe before his wisdom. The garmentes and Ceremonies which once were glorious and commendable in the Church, because they were appointed of God for a time, did our Maister Christe abolish at his coming, and appointed another manner of worshippe, than was eyther in Idolatrous Samaria, or amongst the Jewishe at Ierusalem. And where doeth hee giue leaue to Peter, or to Paule, or to man, or Angell, to appoynte newe garmentes to serue him in, or to minister his Sacramentes therein? And if hee giue no leaue to any in his Church (whome hee will haue to bee kept as a chaste Spouse to him selfe) to adde,  
or to

*Note,*



*A Dia. betwene a Sold. of Barwicke,*

Or to diminish his doings, in ceremonies or  
garmentes: who is hee that dare take leaue  
to himselfe, but a companion of the Romish  
Antichrist? Neither canne these thinges  
rightly be called meere policie, which were  
a part of the popishe religion, and nowe is  
counted, *causa sine qua non*, in the ministerie  
and in the sacramentes, the cheefe popntes  
of our religion. Are not all depriued of the  
Ministerie, that will not be thus disguised?  
May any other man minister the sacraments  
but in this popishe appaile? Is not the  
course of Gods worde stopped, that these  
may haue place? Doe not the people think,  
that neither Mariage, nor Baptisme, nei-  
ther the supper of the Lorde, can be rightly  
ministred without a surples? And what po-  
licie call you this, to maintain so fonde opi-  
nions of the people?

The more  
is the pitie.

Bern. The Queene doeth commaunde  
it for policie, not for any Superstition,  
howsoeuer the fonde people doe abuse it.

Mil. Ah that your politicall Proctors  
eyes are so blinded, that they cannot see, that  
so long as the superstitious things remain,  
that superstition which hath bin so long roo-  
ted in the hartes of the people (whereunto  
man is so prone by nature) can neuer be ta-  
ken

*and an English Chaplaine.*

ken away. And therefore it were a most necessarie policie for the Queenes Maiestie, and all Christian Princes, to roote out from the eyes of the people, all the monuments of superstition & Idolatrie, according to gods commaundement, and the words of the first Injunctions. Thus Moses, Ezekiah, and Iosiah, destroyed the Idolls, and the Idolatrous monumentes, even the Serpent set up by Gods commaundement, a signe of Christ, and a Sacrament of Gods fauour and mercie. And Iehu killeth the Idolatrous priests in their priestly garmentes. For none of these good Rulers could thinke, that theyr commaundement was able to turne superstition into policie: neyther had they any such power or authoritie, because God had commaunded the contrarie.

Besides this (to looke vppon the matter rightly) ther is nothing that toucheth Christes religion more neare, than the maner of making of Ministers, and the forme of the ministring of the Sacramentes. Wherefore nothing is further from policie: like as in the appointing of these twayne, Christes simplicitie is cleare contrarie to humane policie. Therefore is it no marueyle, though mans wisdom do not like it.

Marke this,  
O ye christian Magistrates, and frame your policie to christianitie

E

I haue



*A Dialogue betwene a Sold. of Barwicke,*

I haue also reade in a Booke of that Godly  
Father Martin Bucer, (whome your side  
boasteth of so much) that the tenthes and  
the firste fruites, taken from the Benefices,  
are sacriledge and robberie, though they  
bee called meere policie. All is not good  
policie, that beareth the name of policie.  
For these wicked impropriations, plura-  
lities of Benefices, adozation of the Sacra-  
ment, excommunication and absolution for  
money, & many moe popish practises, haue  
nowe the name of policie. But cursed is  
that policie, that maynteineth any popish  
polling, idlenesse, superstition, or Idola-  
trie.

Bern. Why? may not a King comannd  
such thinges for good purposes, that the  
Pope hath abused?

*Note this.* Mil. Both the commaunder & the obey-  
er haue theyr limits, in Christ, not against  
Christ, in the feare of the Lord, not against  
the will of the Lorde, to edification not to  
destruction. Howbeit, it were too long to  
answer all that maye herein bee sayde,  
and the euils are too euident, so that muche  
needeth not. But this must all Christian  
Princes knowe, that the King him selfe is  
bound to haue Gods booke by him conti-  
nually,

*and an English Chaplaine.*

nually, and thereby to directe his policie,  
that he turne neither to the righte hande  
nor to the lefte. For when he casteth away  
the worde of God from his policie, there  
is no wisdom therein. I coulde tell you  
further of licences and dispensations, and  
other Popishe Lawes, whiche are covered  
with the cloake of policie. Howebeit, all  
this is but a cropping of that Romish Rai-  
noldes eares, and so to bring in an English  
Poperie.

Looke in  
the ende of  
this Booke.

Bern. Nay Miles, you are far ouerseene,  
to call this an English poperie. For you are  
bound, not onely to obey your Prince, for  
feare of punishment, but also for conscience  
sake.

Mil. This sentence of the Apostle, doth  
bind vs in conscience, to haue a loue and re-  
uerence vnto our Prince, as vnto Gods  
Lieuetenaunt, and of a faithfull harte & con-  
science to obey him and to assiste him with  
our bodie, and to ayd him with our goods,  
so long as he doth this office, in mainteining  
good things & good persons, and punishing  
euil men and wicked doings. For this cause  
doe we paye tribute, sayth Paule, that the  
Prince may be able to mainteine the good,  
and to punish the euill, as Gods Minister.



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For example. All the people were bound to assiste Hoses, in destroying the Idolaters, and that Idoll in the wilderness, & to helpe him with their goods, in the making of the Tabernacle: and to ayde Iehu, in destroying the Idolatrous priestes, and Temple of Baal: and to obey Hezekiah and Iosiah, in the destroying of the Idolles and Idolatrous monumentes in their times. But no man was bound to obeye Ieroboam, Ahab, Iehoram, Ahaz, or any of y<sup>e</sup> wicked kings, commaunding any superstition or idolatrie: though for conscience sake, because G D D placeth euill men ouer vs for our sinnes, we may neuer cease to do our duties towardes them: which is, firste to giue vnto God our selues wholie: then, to giue vnto Cæsar that which apparteyneth vnto him, such tribute and seruice, as is requisite.

Act. 4. 19.

As cōcerning wicked commaundements, we must say, That we must obeye God rather than man. For Israel is sore threated, that Gods wrath shal come vpon them, because they walked after the commaundement of the King. And though Iosiah had taken away, all the Idolatries and superstitions, which Manasseh his Graunfather had set vp, and his Father Amon had maintayned:

ned: yet was it so farre of, that the cōman-  
dement of those two wicked Kinges, coulde  
excuse the people, that notwithstanding  
some repentance in the dayes of Iosiah, the  
Lorde turned not from the fierce wrath,  
wherewith he was angry against Iuda and  
Ierusalem, but put them forth of his sight,  
for the sinnes of Manasseh: Whereby wee  
may see, that we may not obey any wicked  
commaundement of any Prince, vnlesse we  
will expose our selues, to Gods heauie dis-  
pleasure, as that people did, whiche obeyed  
the commaundement of Manasseh.

Wherefore as our conscience doth binde  
vs to obey the Prince commaunding good  
thinges, and punishing the euill, so doth our  
conscience (which shall accuse or excuse, at  
the great day) teache vs, that withoute any  
resisting, euen praying to God for the euill  
Prince, we may disobey any such comman-  
dement, as may in any wise withdrawe vs  
from our duetie towarde God, as we haue a  
manifest example of Daniel, and his three  
companions, refusing courtly delicates, and  
in other their actes afterwarde. As also wee  
haue this playne commaundemente, to ab-  
stayne from all shewe of euill. Yet doe wee  
graunt, as I sayde before, that in all Godly



*A Dialogue betwene a Sold. of Barwicke,*

policies, wee doe owe obedience in the bestowing of all that we haue.

Bern. What callest thou Godlie policies?

Mil. All Godly policies are furtherances to the keeping of Gods commaundmētts, wherein the cheefe and firste is, the precise honouring of the true God, and therefore the abolishing and abhorring of all Idols, and of all their monuments.

Bern. Is not loue, charitie, and concord, the fulfilling of the law? And these are made for loue and concord, therefore this is a policie furthering Gods law and commaundements, and so I heard Maister Doctor reason with a Minister.

Marke well  
this and  
beare it as  
vwaye.

Mil. Sir Bernard, I did maruell where you had gotten this Logick and Diuinitie. But first I doe answer, that for the keeping of the first table, the loue of God that I spake of before, and therefore the detestation of Idols and al idolatrous monuments is necessarie. And all Princes are bounde to make suche Lawes, as serue herevnto. Then followeth the loue of our neighbour, as the rule of the seconde, whiche loue yet must bee in GOD, in Christ, and in veritie. For cursed is that concord that is  
in

*and an English Chaplaine.*

in falshood, in hypocrisie, in Idolatrie, or  
briberie. Vea cursed is that con corde, and  
cursed is that Policie, that hath not Gods  
worde to warrante it. For it is darkenesse  
and vanitie. What fellowship hath lighte  
with darkenesse? Righteousnesse with  
vnrighteousnesse? What con corde hath  
God with Beliall? Christ and Antichriste,  
the sincere Gospeller, and the polluted Pa-  
pist? Wherefore separate your selues from  
them, touche none of their filthie geare, so  
haue you a promise, that God will receaue  
you, and be a father vnto you.

There is no suche warraunte of youre  
Proctors policies. And howe canne this  
be a good policie, to compell the Ministers  
of God, agaynste Gods warrante, to bee  
like the Idolatrous Priestes, and to weare  
their garishe geare? Howe canne they bee  
like that blasphemous Priesthoo de, whiche  
fighte with all force agaynste that Priest-  
hoo de, and labour by all meanes to abolishe  
it? Or how can this bee a good policie, to  
bring Gods plagues vpon Englande to set  
Godly men at variaunce, to stay and hinder  
the course of Gods worde, to cause the enc-  
mies, Harding & his fellowes to triumphe,  
and to waite for an ouerthrowe of both



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partes: But the mayntenaunce of these superstitious and idolatrous monumentes causeth all this, therefore there is in them no good policie, but a manifest hastening of Gods great plagues, that haue so long hangd ouer Englande.

Bern. I can see no cause why Gods plagues should come vpon Englande for this, seing the most part of poperie is put down, and we liue quietly.

Those that  
knowe not  
God his  
will, bee  
blinde, and  
see nor  
knowe no-  
thing.

Mil. Is not this a great plague of God thinkest thou, that the cheefest Gospellers are together by the eares? one spoileth another of liberty and liuing, and the papistes liue quietly indeed, & laugh in their sleeves. Is not this a plague, that where there bee so few Preachers of Gods Gospel, in so great a realme, the most paynfull labourers are put to silence by them, that should seeke for labourers? And as the Israelites destroying many of the Amorrhites and Canaanites, according to Gods commaundement, yet liuing quietly for a while with the rest, and leauing some relikes and remnaunts of the, by their own negligēce, fond affection, and foolish policie, were continually corrupted, polluted, and plagued with these wicked remnauntes, by Gods iust iudgement: So

*and an English Chaplaine.*

is it to be feared here in Englande, that the abolishing of muche Poperie according to Gods will, and the reseruing of some superstitious and idolatrous reliques of the same by negligence, affection, or policie to haue quietnesse, should cause this realme still, to be polluted, corrupted, and plagued with papistes and poperie.

Bern. If you could prooue these thinges superstitious and idolatrous, you said somewhat to the purpose. But that I cannot see.

Mil. Was there any thing more idolatrous or superstitious about the Idols, than the disguised garmentes, the Coape and the Surplesse, wherein they were censed, and serued? Were not they so mishapen and altered in forme, from all other garmentes, that they were in fashion monstrous, to any other vse, but about those Idols combersome and superfluous? Wilt thou be blind within and without? Hast thou not seene them occupied about the idols an hundred times? Agayn, to prooue them superstitious or idolatrous, small disputation serueth to the, that will graunt poperie, to be superstition and idolatrie. For wherein played the Papistes all their popish pageauntes, but in

Vnlesse men  
vill bee  
blinde, they  
must confesse this.

this



*A Dia. betwene a Sold. of Barwicke,*

**Psalm. 16.**

this garishe geare: And David counteth himselfe polluted, with the naming of the Idolles. Therefore woude hee neuer commaunde any of his subjects to weare any of their garments.

**Gen. 3. 14.**

The serpent was accursed, because it was an instrumente of Sathan to tempte man to sinne, and so is this garishe geare, that hath tempted man to superstition and Idolatrie. Not, but that the serpent, and the Diuel also, the idoll, and the Idolothe, the Coape or Surplesse, and the matters wherof they are made, are good by creation, but in that all these are altered from their creation, to bee the instrumentes of sinne, they haue gotten straunge names & formes for the Idols (and so the Diuell to be serued therein) so are they superstitious, Idolatrous and abhominable. And for their Cappes and Tippetts, were they not for that idolatrous and blasphemous Priest-hood, & them that take profite by the same, as they are now appointed for you English Chaplaynes?

Bern. May man thou wotest not what thou sayest, for many yong Schollers did weare the in the Uniuersities, that were no Priestes at all.

Mil. Though

*and an English Chaplaine.*

Mil. Though yong schollers in the Uni-<sup>Marke this,</sup>  
uersities were compelled to weare them as <sup>ye Vniuersi-</sup>  
Novices in the Popes Schoole and religi-<sup>tie men,</sup>  
on, and were for the most part sworne to the  
Pope, by the order of their houses: yet  
when they were once married, and so paste  
Popishe pretesting, were they Bachelers,  
Maysters or Doctors, they ceased by order  
to weare them. Thus at all tymes the ido-  
lalous Papistes appoynted this your po-  
liticall apparell, for their owne sworne chil-  
dren. For this cause it is sayd, that Bonner  
was muche agrzeued at those men, whiche  
were not of his religion, & yet would weare  
these garments and apparaille. For said he,  
they are Ornamentes belonging onely to  
our Religion. And therefore after his scof-  
fing maner, hee counted them the honestest  
men, that woulde not weare them, nor chal-  
lenge that to themselves which was none of  
theirs. If any did forsake the Pope, were  
he Bishop or Archbithop, they plucked these  
rags from him with all violence, as they  
did from Cranmer, Ridley, and Hooper,  
So that it is no good policie, for this  
Realme of Englande that are enemies to  
the Pope, and the Pope vnto it, to leaue so  
many Souldiers in their enemies liveries.  
Nep.



*A Dialogue betwene a Sold. of Barwicke,*

Neither is it good policie of the Gospellers that weare this geare, to continue in that liuerie, forth of the which of necessitie, they must be turned, by their owne bande, if any Queene Mary (which G D D forbid) raigne ouer vs.

But consider betimes, you that maintain this filthie ware, that there bee many that wayte for it, which will reioyce to see you stripped out of these cloutes, as they haue done at your brethren: and that is y<sup>e</sup> cause, that they holde what they can, of their pope, and sow sedition amongst the Gospellers. Therefore I can see small policie, and lesse safetie, to ioyne with such false fellowes in so fonde apparail. And I would be loth to be matched with suche companions in my charge at Barwick. I cannot hate the enemye, and loue his Ensignes, and what plainer Ensignes haue we of the popish priest-hood, than these garments that you would thrust vpon the backs, necks, and heads of christian souldiers? I abhorre them to the Diuell, as his vndoubted instrumentes, to holde the people in superstition, to cloake a filthie life, and to sow discorde amongst brethren.

Bern, But I trow that I haue reade in  
Saint

Outwarde  
notes to  
knowe Pa-  
pistes.

*and an English Chaplaine.*

Saint Paule, that wee maye not alwayes  
vie our libertie to the extremitie, but muste  
doe some thinges, for feare to offende o-  
ther mens consciences: which seemeth good  
policie.

Mil. It is true, the holy Apostle Paule  
sayth in this maner: Whatsoever is set be-  
fore you, eate, asking no question for con-  
science sake. But if any man say vnto you,  
this is offered to idols, eate it not, because  
of him that shewed it, and for the consciẽce  
sake, the conscience (I say) not thine, but of  
the other. These words make cleane against  
you: for first he telleth not (as you aleadge)  
what we must doe, but what we must leaue  
vndone, for other mens conscience. For he  
teacheth that we may not vse these Idolo-  
thites, that is, thinges belonging to the I-  
dols, to offend any mans conscience, but ra-  
ther abstaine from such libertie, and neither  
eate flesh, nor do any thing that may offend  
our brother.

Now marke this matter that we haue in  
hand. These popish geare were Idolothites,  
thinges belonging to Idols, in the wearing  
whereof, many good mens consciences are  
offended, and they openly tell you, that they  
were thinges wherein the Idols were ser-  
ued,



*A Dia. betwene a Sold. of Barwicke,*

ued, and that they are greeued to see you  
weare such linneries of Antichriste, & so they  
are offended in charitie, and can not vse you  
as Brethren as they were wonte to doe. A-  
gain, the papistes, and the weaker sort, that  
haue not bin fullie taught, doe still thinke  
and say, and teache others, that these are the  
things that belonged to their Masse, and to  
other popish idolatrie, and therefore al their  
poperie was not euill, seeing Christes Mi-  
nisters and Sacraments cannot be without  
them. Thus their weake consciences are of-  
fended in fayth, and thinke their olde idola-  
trie good, and therefore cannot repent of it.  
Wherefore for the consciences of others (if  
there were no cause else) you should abstain  
fro this libertie, that you chalendge to your  
selues, in these idolatrous garments, like as  
Paule affirmeth, that he woulde neuer eate  
flesh, rather than he should be thoughte, wil-  
lingly and wittingly being once warned, to  
eate any meate dedicate to Idols.

Bern. But hereby thou doest to much re-  
straine our christian liberty seeing our con-  
science is free.

Mil. Although I might answere thee to  
the saying of Ambrose, It is lawfull for thee  
& with safe conscience, thou mayst haue a wife,

*and an English Chaplainē.*

yet if she play y<sup>e</sup> harlot, she is to be reiected,  
and cast away from thee. Euen so the meate  
(saith he) if it be offered to an Idoll, must be  
spit out. This sentence of Ambrose agreeth  
with the decree of the Apostles, commaun-  
ding to abstain from idolothites. But Paul  
declareth that in cōmon vsage, where no mā  
is offended, we haue a libertie to vse things  
that are offered vnto vs, by the course and  
necessitie of this life, as the creatures of  
G O D without doubtfulnesse. Therefore  
I do graunt, that the Surplesse or such like,  
may be vled in cōmō businesses, as to make  
it a Porters weede, or to lappē some course  
thing therein, as did Epiphanius with the  
bayle at Anablara, or to giue to some poore  
man or woman, that wante clouthes for  
their children. But to vse it in the Sacra-  
mentes in Gods businesse, is to make all  
the worlde to thinke, that wee which would  
seeme reformers of Religion, doo but trifle  
in Gods matters, and that wee neyther  
doo abhorre Antichriste, nor his hypocri-  
sie. Therefore, as Iehu did well, in tur-  
ning the Idolatrous Temples, into iakes,  
and in polluting the garmentes, with the  
bloud of the Priestes: So should we procede  
in true reformations, and all the faithfull

The Surples  
may be vled  
for a Por-  
ters vveede,  
or such like  
necessarie  
garment.

Spink



*A Dia. betwene a Sold. of Barwicke,*

Ministers of God, should be Trumpets to stirre vs forwarde, & not clogges to drawe vs backward.

Bern. What, you are to whote and to hastie, you thinke that Rome may be builded vpon one day. There bee many yet infirme and weake in Englande, with whome the Gouvernors must beare for a season, vntill they bee stronger, and that is very good police, seeing they cannot reforme all thinges at once. And because such thinges haue bin creeping in by little and little, & haue nowe bin long vbled, they cannot be taken awaye, but by a long continuance.

Mil. Nowe I doe aske thee in Gods name, if thou doe thinke, that they go about to builde Rome againe, or to destroye it: A thing is muche sooner destroyed then builded: or canste thou tell mee this, howe long they will bee weake: or when all will bee strong: It is almost fortye yeares, since the Pope and poperie hath bin so long written and spoken against, and about thirty yeres, that his name (as a thing most odious) was commaunded by law of parliament, to bee razed out of all Bookes and places in Englande, and the Testament of Iesus Christ hath bin so long restored and published amongst

*and an English Chaplaine.*

amongst vs. Now if men be not yet confirmed in the knowledge of Christe, agaynst that Romane Antichrist, the Pope and his blasphemous Priesthoope, when will they be confirmed: when they are fiftie or threescore yeares old peradventure, and haue bin taught so many yeares. But you know that the most part die befoze fortye, and who shal aunswere for them: Either howe knowest thou that Gods word shall continue in Englande tenne or twentie yeares longer, vntill men be no more weake: Either wil you tarry till men learne it in another worlde: Either is God so beinde to England, that he will not forsake Englande, as he hath done his owne people, and many other Nations for the greatnesse of their sins: Nay, thou murthering Englande, that hast slaine so many of the seruantes of God, whiche called for the fruites of the Lordes Vineparde, and haste yet shewed no true fruites of repentaince, but sworne and forsworne thy selfe in sundrie Parliametes, and delightest stil in thy dregges, and hatest them to this day, that faithfully doe their office: thou wilt heare & feele this terrible iudgement, that the Lorde will let out his Vineparde to others, that will deliuer him, the

**F**

fruites

Remember  
Qu. Maries  
daies, O Eng  
land, and  
repent in  
time.



*A Dia. betwene a Sold. of Barwicke,*

fruites in due season : and that also which he spake to a people of greater holinesse, than thou art, The Kingdome of God shall bee taken away from you, and giuen to a nation that shall bring forth the fruites thereof. And O ye time takers, & time waiters, which can finde no time to doe well, allcadding the weakenesse of others : beware that it be not your own weakenesse, which wold fayne please both God and the worlde, and therefore swim betwixt two waters. Is it not yet time to build and purge Gods house, when you haue alreadie builded, ceiled and trimmed your own houses ? Beholde & you may see, in very short time, where zeale and care of religiō is without halting, al things are easily reformed after the word of God, & reuerently receaued. Beware therefore, that it be not of your own weakenesse, that haue not yet learned rightly to hate those vayne traditions and superstitious shewes of the popish priesthoode, but are content to be in such flauery your selues, and so woulde haue all others, rather then you will suffer any thing for the furtheraunce of the simplicitie and sinceritie of Christs Gospell.

Agayne, O ye politike Gentlemen, you are maruellouslie deceaued in this point of poli-

Looke to  
this, O ye  
L. Bishops.

and an English Chaplaine.

pollicie, that you woulde haue the truth to  
creepe in by little and little, a little in a lōg <sup>Marke this,</sup>  
time, as the snaille creepeth of the Serpent, <sup>O yee Gens</sup>  
because that after suche a slie sorte, came in <sup>tlemen,</sup>  
Poperie, superstition and errors. For truth  
and error are of a nature farre contrarie, for  
if we doe not receaue the truth and imbrace  
it readily, and openly professe it at once, the  
longer we tarrie, the moze are wee in daun-  
ger to lose it: *Violenti rapiunt illud*, the vio-  
lent plucke it vnto them by force. Wise-  
dome crieth and thou wilt not heare, but  
makest a mock thereat: she will laugh at  
thy destruction, and mock when thy feare  
commeth. Thou shalt call, but she will not  
answere. Thou shalt seke hir early, but thou  
shalt not finde her. And I pray you must  
Antichrist so sitte, in Christian mens consci-  
ences, that they shoulde make any delay, to  
receaue Christ purely, and at all tymes, and  
desie all the inuentions of Antichriste: Or  
can men say for shame, that they abhorre  
that blasphemous Priestthoode of Anti-  
christ, vlesse they abhorre all the parts and  
the appurtenaunces thereof, garments, ge-  
stures and ceremonies: Is he a true Chri-  
stian man that doth carry thirtie or fortie  
yeares to see whether the world will change



*A Dialogue betwene a Sold. of Barwicke,*

Mark these  
analogies.

Or no, before that he will chaunge from the traditions of Antichrist? Or is he a faythfull scruaunte to his Lord or Master, that doth think himselfe honoured, and not dishonoured, with the wearing of the liuerie of the manifest enemy to his Lord and Master? Is he a good naturall brother that reioyleth to go in the same disguised garments with the murderers of his brethren, and wherein yet his brethren are persecuted? Or is he a loving sonne to his Father, that will make himselfe like the mockers of his father, and decke his body with that attire, wherein his father was customably derided? May doubtlesse, if wee either loue Christ, or hate Antichrist, if we eyther loue God, or his true Ministers, or beare any affection towards our persecuted brethren, we must bee more zealous. Wherefore after that it hath bin nowe, for a long space preached against these relikes of the Romane Antichrist, they ought vtterly to bee abolished and abhorred: As the Apostles, after that they had preached in Antioche, did plainly forbid the filthinesse of Idols. And if the higher powers will not do it, yet they that haue knowledge, and haue preached against such filthinesse, ought by their deedes

to confirme their wordes, and to keepe their own bodie pure, frō such superstitions, as they blame in others : and they that haue bin conuerted from Idolatrie and superstition, haue done this at all times. Surelie it is a token of great weaknesse of faith, that men are so slacke to abolishe these Idolatrous garmentes. And much more weaknesse appeareth, when the Preachers themselves, do maintaine by their doinges, that, which their wordes denieth.

Furthermore, wee doo see the fruites of faith verie slenderly to appeare, amongst the greatest mainteyners of this hypocriticall geare : and that all thinges do proceede more liuelie both in fayth and in manners, where the weedes of Poperie are utterlie abolished. And surelie, if wee rightly consider it, we ought not to beare w<sup>th</sup>, nor to suffer any token of Antichrist, any more than Moses, Ioshua, or Iosiah did of the olde Idolaters, because there may be no concorde, no agreement, no cōmunion, no partaking betwixt Christe and Antichriste, the faythfull and the infidell, God and the Diuell. For whilst the Gospellers doo vse such popishe trash, they confirme the ignoraunt in theyr errours, and thei comforte the maintainers

Looke into  
all other re-  
formed  
charches.



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VVhat is  
this but hy-  
pocrisie.

of such fooleries, and they hurte the faith of the weake. All this is to prouide for your owne quietnesse, your owne safeties, & your owne bellies. For many of you woulde else doe otherwise, yea and priuately will not stick to wishe them at the Diuell. And thus doe you gratifie Chyestes enemies, and such as are but shrinkers & traitors vnto Chyests cause. For doubtlesse there can none other but such strue and contende so bitterly, for y retayning of any popish trifles. Although I doe graunt, that some of simplicitie, or for the wante of the true zeale of Gods glorie, may for a space beare with such apish toyes. But to depriue, & to spoile of their liuinges and liberties, any one faythfull preacher for the refusing of these, doth declare playnelie, that there is no loue of Gods worde, nor of Gods Messengers. And this may iustly bring Gods wrath vppon all the commaunders and consenters therevnto: but especially vpon the Lordly Bishops, the procurers and executioners of such commaundments, which they should cheefely repulse, to defend the faythfull Preachers, though it were with the losse of theyr liuinges and their liues.

**O** Bishops, are yee not in this poynte,  
those

those seruantes whome the Mayster of the  
householde hath appointed to giue meate to  
their fellow Seruantes, in due season, and  
they like euill seruantes, neyther will giue  
them foode themselves, as they ought to do,  
(I speak of the chief persecutors) nor suffer  
such as would to doe it, but smite their fel-  
low seruantes, whiche would fayne feede  
Christes flock, taking part themselves with  
them, that are drunken with popish traditi-  
ons, with the adulterers, open and knowne  
enimies to Christe and his Gospell: Doth  
not our Maister Christ speake of such? say-  
ing: The Mayster of that Seruaunte will  
come in a day when hee looketh not for  
him, and giue him his portion with Hypo-  
crites: there shalbe weeping and gnashing  
of teeth. Repent ye proude Prelates, and  
ioyne handes once agayne, with your poore  
persecuted Brethren, to roote oute all po-  
perie, or else your fall will bee perti-  
cious.

Bern. I tell thee man, thou art so hote  
and raging, that I am wearie of thy talke:  
But if thou wilt reade Mayster Exami-  
nators Booke, it wil calme thy warlike spi-  
rites.

Mil. If a Souldier ought to be hote and  
earnest,



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earnest for his Captaine and his Countrey,  
I knowe my Captaine is Chryste, and my  
Countrey is aboue, for the which I can not  
be to zealous. And as for the Sophistrie &  
proude wordes, that your Maister bringeth  
against the London Ministers, thei can not  
beguyle me. And I suppose that his exami-  
natio, is examined alreadie. And if me may  
be permitted to examine it, by Gods booke,  
it will soone be founde faultie.

Bern. Well, yet me thinke, that he hath  
one argument (that the Ministers must all  
be in like garments, for con corde & amitie)  
which can not be answered.

Mil. It is the likenes of maners, not of  
garmentes, that maketh con corde and vni-  
tie, sayeth Cicero. And Paule requireth of  
the Ministers like doctrine. A man and his  
wife need not to be put in one garment, nei-  
ther may they so be, though in them be re-  
quired most perfect amitie. Much lesse nee-  
deth the Lambe and the Wolfe, the sheepe  
and the Butcher, the Christian and the Pa-  
pist, the loyterer and the labourer, to be so  
matched together, y one can not be knowne  
from the other. For this is confusion and  
no good con corde. Therefore the Lord com-  
maundeth, that wee should not match toge-  
ther.

ther vnequall things, as the Oxe and the  
Asse, nor to sowe the ground with diuers  
seedes, nor to weare a garment of linnen &  
wollen. All the which things are written  
to teache vs to beware howe we do mixe &  
matche together, thinges that haue no con-  
corde, as true and false religion, which can  
haue no more vnitie, than light and darke-  
nesse. Ephraim may not mixe his religion  
with the Gentiles, saith Hosea. No more  
may the true Ministers of Christe, and the  
Idolatrous priesthood of Antichriste agree  
together in any wyle. The holy Apostle S.  
Paule, hauing regard to such matters, wri-  
teth thus, as was before noted: Be not vne-  
quallie yoked with the infidels. For what  
fellowshippe hath light with darkenesse?  
or, Righteousnesse with vnrighteousnes?  
What concord hath Christ with Belial? or  
what part hath the beleeuer with the infi-  
dell? &c. Wherefore come out from among  
them, and separate your selues, sayeth the  
Lorde, and touche no vncleane thinge: So  
will I receyue you, and I will be a Father  
vnto you, and ye shalbe my sonnes & daugh-  
ters, saith the Lorde. Loe, in refusing the  
fellowshippe, in flying from them, and tou-  
ching no vncleane thing of theirs, we haue

2. Cor. 6. 14.  
15. 16.



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God ready to receaue vs, and to shewe himselfe a father vnto vs. Therefore to obtayne this assuraunce, we must desie the con corde with the papistes, and the amitie with all Idolaters, and cause them (if it bee possible) to turne to vs, but we may turne to them in no case. For therefore was Ieremiah the Prophet forewarned, that he should stande agaynst them like a brassen wall, and that he should not feare their faces. So ought we to stande agaynst all this Idolatrous geare, which yet beareth the marks, the names, the formes and fashion of the Idolatries and superstitions, wherin, by that blasphemous Priesthood they were abused. And, how doe you stande agaynst them? Or how doe you flie from them, when you are fayne to hyde your selues vnder their Idolatrous Garmentes? Or howe can the true Christians be at con corde with them, who haue a contrarie commaundement? And what con corde I pray you, was there at any tyme betwixt the true and false Prophets: as betwixt Michaiah, and them of his time: Isaiah, and them of his tyme: Elijah, and the Priestes of Baal. Eliah would needes haue his Altars and ceremonies aparte from them, and derided their doings,  
and

*and an English Chaplaine.*

and caused the people to kill them. Ieremi-  
ah and the clauwackes, that then liued, had  
small con corde together. Amos, and the  
high Prieste Amaziah were at greate va-  
riaunce. Paule and his fellow Phariseis,  
had small amitie or con corde together, af-  
ter that hee once came to Chrise, for they  
persecuted him in all places, and beate him,  
euen at the iudgement seate. Finallie, this  
is euident to all Christians, that there was  
no con corde betwixte Chrise and the Prie-  
stes, the Scribes and Phariseyes of his  
time. And are not the Papistes worse than  
any of these? Can wee haue no con corde,  
which are of Chrise, vnlesse we creepe vn-  
der their Coates, and hide vs vnder their  
Coapes, Caps & Tippetts? Yes doubtles,  
in me you shall haue peace sayth Chrise.

Examples  
of holy mē,  
vvhiche des-  
trested Ido-  
laters, and  
their fash-  
ions and  
rites.

Let all Chrites saythfull souldiers, fol-  
low Chrise their Captayne therefore, in all  
simplicitie, and desie that con corde with  
Antichrist. The daye shall come, that cure  
Chrise shall scourge oute these Popishe  
Chapmen, like Dogges, then shall these  
haltinge Neutrallies, hyde their heades,  
whiche fondly patche Chrise his Religion,  
with the Popes, and make an Englishe Bi-  
shop and an Englishe Prieste of these two

Iohn 2. 15.



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orders, ioyning fire and water, heauen and hell together, to make a cōcord. And marke the Monkes and Friers, & those close Mai- sters, that dwell in the Monasteries & great Churches, which are bounde so straitlie to keepe conformitie in garments, and thou shalt finde amongst the findes of hel, no greater hatred, nor more diuelishe discord. Now contrariwise, these poore persecuted men, keepe concord so much as in thē lieth, with all men, and followe the rule of Augustine, which is, that whosoer (as farre as he is able) doth correct that, whiche is amisse, or that which he can not correct, without disturbance, doth exclude it, or that which hee can not peaceablie shut forth, yet with his equitie and well doing, doeth disallowe it: su h a man is peaccable, and free from the curse. And this in very deede, is the office of all true Preachers, when they can doo no more, yet to reforme themselves, & by their vprightnes, to giue example vnto others.

Bern. Well Myles, I do warne thee as a friende, to beware what part thou takest: for my Lords the Bishoppes, and the other Prelates, that weare this geare, doo counte you all Schismatikes, because yee departe from them: and if ye will not returne to cō-  
cord,

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lord, and agree with them, they wil trounce  
you all. They will not lose their credite, nor  
yeelde to a sorte of beggers.

Mil. Thus Christ alwayes, & his poore  
little ones are despised of the worlde, & they  
neuer feele the power of fayth, that stand u-  
pon their honour and credite: and we depart  
not from them, but from their popish trashe.  
But we reuerence them, and woulde fayne  
ioyne with them, to the furtheraunce of the  
Gospell: notwithstanding y in this pointe,  
we can not allowe them, as also we haue te-  
stimonie of them selues, that herein they  
mislike their owne doings. And wee aske  
this question of them, with what assurance  
of conscience, they do departe from the sim-  
plicitie in Christe, wherein they liued with  
vs heretofore, to take vnto the agayne these  
knowne lueries of Antichrist: As also how  
they wil answer at the day of iudgement,  
this spoyle of our Preachers, and this stop-  
ping of the course of Gods Gospell, & why  
they do oppose them selues, & stride against  
vs, who, in their owne conscience, doo seeke  
to banishe the Romane Antichriste, and all  
his relikes forth of Christes Church, which  
is both their and our duties: And therefore  
we do admonishe them in the Lorde, that  
they

One prin-  
cipal ques-  
tion.



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they doe not departe from Chriſte and his members, neither ſeparate thoſe from their companies, whoſe doctrine they know and confeſſe to bee ſincere, whoſe life alſo they cannot reprooue. So neyther they nor wee ſhall bee founde ſchiſmatikes, but wee both ſhall come to the true con corde, whercof we are aſſured, whileſt we drawe nearer & nearer to Chriſte, and flie further and further from Antichriſte, a greate deale of whoſe proſſe and tirannie lieth yet hid in their Courts, Coates and Titles, and tirannical oppreſſion of their brethren.

We deſire a con corde in Chriſt with you all, but not without Chriſt: in veritie, but not in poperie. And we doe maruelle howe you dare departe from the libertie and ſimplicitie, that Chriſt taughte his ſchollers to uſe in the miniſterie and ſacraments, to this ſeruite ſlauerie, to be bound to Antichriſtes traditions, to cauſe y<sup>e</sup> pooze people to think, that the ſupper of the Lord cannot bee celebrated without kneeling, & without Wafer cakes, and that his Miniſters can haue no ornaments, but Popiſh caps and tippets, idolatrous coapes and ſurplesſes, plantes which y<sup>e</sup> heauenly father neuer plated, which ſhould be rooted cut now when the Goſpell hath

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hath bin so long preached amōgst vs, or else  
doubtlesse this gospel wilbe taken away frō  
vs, & giuen to thē that wil bzing forth better  
fruits, both in y weeding out of such wicked  
weedes, & also in the exercise of christiā life.  
O Lord what a heap of antichristiā lawes,  
customs & traditiōs, are yet reteined by the  
Bishops: And yet they sweuing frō christ,  
in so many thinges, dare call their Brethren  
Schismatiks. But I do aske thee Bernard,  
if y Iohn Baptist were a schismatike for de-  
parting frō the Levitical priestthoode, being  
bozn of y order: or brake he any good order,  
because he would not minister Baptisme (y  
first sacrament of our religiō) in an Ephod,  
or some other Priestly Garment? Or was  
y baptisme of Iohn, or of Philip, or of other  
y Apostles worse, because they ministred it  
in their vsual garmēts? Either is baptisme  
or any other ministerie, higher in the church  
than y preaching of Gods word: which yet  
your selues will not tie to these garmentes,  
as you do the sacraments? What Egypti-  
an blindnesse is this: Agayn, was Paule a  
Schismatik, for departing frō the Scribes  
& Phariseis: were y Apostles schismatiks,  
for refusing the washing of y hands, & other  
traditions of the Gouvernoys: I trowe not.

Reade the  
Tables in  
the ende of  
this booke.

Rei:



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Neither then are we Schismatickes, for departing from the blasphemous priesthoode of Antichrist, the popish Pharisees, goe we neuer so farre from them, the further, & faster that we depart from them, the more happy we are. And let all men consider, that we departe in nothing from the godlie Bishoppes, and other learned Brethren, but whereas they do leane to them, whiche are their and our enemies. And surely, he is accursed of God in this pointe, that either for feare, or fauour, will maintaine any of that Romishe harlottrie, to the offence and molesting of his brethren. Wherefore, I must needs here speake, to all that vnfeinedly loue Christe, which can not but hate Antichriste.

**Reue. 18. 4.** O ye flocke of Christ and faithfull scouldiers of that heauenly Captaine, Flye from this paynted harlot, and giue her double for that, which she hath done to you. Delight not in hir garish geare. Gods terrible iudgement, shall shortly be executed, vpon this spirituall Sodome, and vpon al that remaine in it, and vpon them that looke backe therevnto, because they will not receyue naked Christ, but that coloured harlot: bringing shewes, and trifies, to deceiue y<sup>e</sup> world,  
which

which can haue no con corde, with the chaste  
spouse of Chriſte, no more than can bee, be-  
twixte a pure Virgine, and a filthie harlot,  
betwixte the milde Sheepe, and the cruell  
 Wolfe. If the Apoſtle Paule called it Con-  
ciſion which was Circumciſion : & ſaid vnto  
Peter, that he walked not vp rightly, as did  
become the truth of the Goſpell, for the uſ-  
ing of a Jewiſh ceremonie : can they ima-  
gine that they walke without halting, that  
vſe yet many popiſh Ceremonies : and ſtill  
iet vp and down like the Popes Churchmē,  
in y Romiſh rags abuſed to Idolatrie? You  
ran well once when you ran from them, as  
Paule ſaith to the Galathians of the Jewiſh  
ceremonies. Therfore doe you run wrong,  
when you run to them agayne. If you build  
that whiche you haue deſtroyed, you ſhewe  
your ſeines tranſgreſſors. Who hath called  
you backe that you doe not obey the truth?  
This perſwaſion commeth not of him that  
called you. A little Leauen corrupteth the  
whole lumpe. Theſe cursed patches of Po-  
perie and Idolatrie, make all your doinges  
vnlawerie. You graunte, the Paſſes, Mat-  
tens, Diriges, and whole Prieſthoode of  
the Papistes, to be deteſtable and accursed.  
Therefore their Altars, Altarcloathes,  
G and



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and all their instrumentes, and garmentes, are vnder the same detestation, as the accursed leauen of that blasphemous priesthoode. The golde and siluer and other orna- mentes are forbidden to bee brought into your houses. And may you weare them with safe consciences, vpon your backes? May you not bring them into your houses? And shal they be orna- mentes in Gods house, to his Mini- sters, and holy Sacramentes? No, no. We are commaunded, not to serue the Lord our God, as others did their Idolles. Finallie, did not God slaye with the sword of theyr enemies, his owne people, for this onelie cause, for that they kept about them, things belonging to the Idolles of the Iammites.

Bern. Tuthe, these olde histories are for the Iewes: they belong not vnto vs.

Mil. O blinde Bayarde, hast thou neuer read nor hearde, That whatsoeuer is writ- ten, is written for our learning? For these Iewes are dead, and they that liue nowe, are out of Gods fauour, so that these histo- ries muste teache vs Christians, what God hateth. And can we imagine, that God is chaunged? or that hee hateth Idolatrie, or all that to it belongeth, anie lesse nowe since Chriite came into the worlde, than hee dyd befoze?

*and an English Chaplaine.*

before: or canst thou, or anie of thy side,  
shewe any cause, why God should hate it  
lesse nowe vnder the light of the Gospell:  
Wherefore if God so hate it nowe, as hee  
did then, he abhorreth yet still all the monu-  
mentes and instrumentes of the Idolaters  
and Idolles, as he did then. And therefore  
doth require all them that wilbe accounted  
his children, to do the like.

Bern. Why sir, if you be so scrupulous,  
you must burne and consume al with fire, as  
Israell did the groaves, the altars, & other  
thinges about the Idolles.

Mil. The Textes of Moses & Isaiah, be-  
fore alleadged, do binde our consciences to  
abhorre the Idolles, and their ornaumentes,  
as things polluted, by the abuse, and a bho-  
red of God: so that we may not haue them  
in honor and estimation, in the seruice of the  
true God, as the Idolaters had thē, in theyr  
Idole seruice. Although, as the earth is the  
Lords, so may we make all thinges to serue  
our necessitie, doing al in the feare of y<sup>e</sup> lord,  
without offence, as Paule dooth expounde  
this doubte vnto vs. And though in the olde  
lawe, the outward worke of destroying of  
the Idolles, and all their appurtenaunces,  
was chieflie comaunded to that people, & to



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their Gouvernours, yet the full detestation of all Idolatrie, and of the monumentes and names of idoles, is a law that must last for ever, in the hartes of the children of God, because God their heavenly Father, hateth it, as a deniall of his Maiestie, & calleth the creatures serving thereunto accursed, not in their nature, but in their abuse, whiche corruption and curse, can not but remaine, so long as the same in forme, fashion, & name, doe remaine, to a church service, as they did before. Now seeing that we know, these popish garments obtruded to the church, to be such as served to popish Idols, and to beare the name still, & the forme of the same, which Antichristes order hath used, & are y<sup>e</sup> known garments of that idolatrous priesthoode, in the court and the countrey: haue we not iust cause to abhorre the as filthinesse: To desie them as pollutions: To detest them as Idolatrous: For doth not Augustin, writing of like matters, say thus: I doe charge you before God and his Angels, that you go, neither to those diuelish feastes, which are in the church, and at the Fountaines, or in the groues, & if any thing be sent vnto you from thence, abhor it & detest it, as though you did see therein, the Diuell himselfe and

re-

*and an English Chaplaine.*

refuse it so wholly, that you suffer nothing of that accursed feast to be brought into your house. For the Apostle saith, that yo cannot drinke the cuppe of the Lorde, and the cuppe of the Diuels. Nowe these Popish garmentes, are patches left of an idolatrous feast, worse in this poynte, than the fleshe of the olde feastes, or the Fountayns, or the Trees, because the formes and names of these thinges, were not chaunged. Wherefore if we may not bring them into our houses, our Ministers maye not weare them, in the administration of Chyistes sacramentes.

1. Cor. 10.  
21.

Bern. Why Miles you are too straight. Chyiste and his Apostles did come into the churches both of the Jewes, and of the Idolaters. Therefore S. Augustine, will permit more, than you say.

Mil. I woulde wish them to come to the churches, as Chyist did, to whip out y wicked: or as Paul did, to preach against their idolatries.

Bern. But it seemeth by your former communication, of the full abolishing of thinges abused, to the Idols, that you woulde also haue the churches destroyed.

Mil. In the dayes of King Henry the



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the eight (the hammer of the papistes) they beganne this thing, well in my iudgement. For they defaced and destroyed at that time all the Churches that were principally appointed for Idolles, as Walsingham, and such Chappelles, and Abbey churches, as were not buylded for the administration of Christes Sacramentes, but for superstition and Idolatrie. Yet suffered they to stande still, such as were ioyning vpon the same walles, as in other places also, such parishe Churches, as were appointed for the assembling of the people, for prayer, and the Sacramentes. In the which, though all was corrupted, yet because of the necessitie, that such places must be had: Nowe when true prayer is, or should be restored, and the Sacraments reformed, the true Christiāns may enter into these Churches, that were founded for Christian people, as into their owne goodes, holden from them by theeves and robbers, euen as, after the same sorte, wee do plucke with violence vnto our vsage, the bookes of the scriptures, which the papistes did hide from vs. And thus do we enter into our own possession, and put out the theeves marke, that had stollen these things frō vs. And that is the cause, that we may leaue no  
marke

marke noꝝ monument of superſtitioꝝ, oꝝ idolatrie, in veſtures, oꝝ geſtures amongeſt vs, whereby thoſe uſurpers might renewe their clayntie in anie wile. Thus did Moſes, Ezechiah, & Ioſiah, and others, that are commēded in the ſcriptures. Foꝝ the verie names (and therefore all the gariſhe ſhewes of the Idolles) haue alwayes bin abhominable to the ſeruauntes of God, as Dauid in the perſon of the faithfull confeſſeth. And the Propheete Zephanaiah pronounceth, y God will cut away from his people, the verie names of Chemarims, and the Idolatrous prieſts, and the remnaūtes of Baal. So that we haue playne wordes, foꝝ the deſtroying of all the remnauntes, eſpeciallie the Idolatrous garments. Foꝝ of them ſpeaketh y ſame Propheete by name alſo afterward: like as Iſaiah named the Ephod which was the prieſts garment: and Moſes commaundeth to overthrowe the Altars. Iſaiah biddeth beate the in peeces, like chalke ſtones. And God himſelfe by many of his ſeruauntes teacheth to roote out Idolatrous monumentes.

Bern. May, but theſe are nowe no Idolatrous garments. Foꝝ the Idols are alreadie taken away, & deſtroyed, & theſe garments are nowe commaunded, to be the liueries of



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the English Priestes, and to be their ornaments, to decoze the church seruice, and the sacramentes.

Mil. And I pray you what was Baals Altare? What were Baals Garmentes? What were Baals Priestes, after that Idol Baal was destroyed? Ceased they then to bee idolatrous Garmentes? They were at the leaste the remnautes of Baal, whereof Zephanaiah speaketh. What is the Popish Altare, the Fire, and Superaltar, and such other monumentes of the Masse (I pray you, nowe when the Masse is put downe) but idolatrous monumentes, or idolatrous remnantes at the least? What are the Massing gestures, & massing vestures, but open shewes of Idolatrie? And shal these be y ornaments of those christian ministers, y haue abolished the Masse, & all Idols? Eliiah the Prophet, caused y people in the kinges presence, to kil all y priests of Baal. And thinke you that that King, either woulde or coulde cause Eliiah straight wayes to vse, either the Gestures or Vestures of those Idolatrous Priestes? That good Priest Iehoiada, caused the people also, to destroye the Altare of Baal, and slewe Mattan the cheefe priest of that Idoll, vppon his owne Altare, and

No Idolator or his Garmentes to be suffered.

*and an English Chaplaine.*

and who durst cōmande Iehoida, to weare that priestes geare for an oznament? Now, by what right then, may any of our faithfull Ministers be commaunded, to weare any liversies, or tokens of that Antichriste, whom they labour to abolishe, or of those Idolles, which wozthelie are destroyed: vnlesse it be for the same cause, for the which Iehu giueth so great a charge to bring forth y<sup>e</sup> garmentes, and so to trie who will weare these polluted garmentes, and then to destroye them that will thus dissemble, in theyr popish attyre & oznamentes.

Bern. Nay, God forbid, thou art to cruell, thy hande hath bin to ofte in bloud. And doest thou not see, that these garmentes doe make the Ministers to bee reuerenced and honoured:

Mil. O Bernard, thou lackest moe eyes than one, that talkest on this fonde fashion. I would be no more merciful, nor cruell, than God him selfe is: who, if he will haue anie sinne terrible punished by death, it is Idolatrie. For there is none that hee more hateth, or for the which he hath giuen greater charge to roote out all remnauntes. And this is most playne to them, that haue eyes to see it, that there can come no more reue-

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rence,



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rence, nor honour, to anie of Christes Ministers and Sacramentes, by these popish vestimentes, than to Eliiah or Iehoiada, by the garmentes of Baals priestes.

All the Papall ornamentes, are none other thinges else, but the Ensignes of his proude tyrannie. And double wicked are they in this point. Firste, that without Gods warraunte, they will weare these garmentes. Secondlie, that herein they seeke their owne honoures, wherein they woulde shewe their holines, and shewe themselves most pompous, where they should appeare most humble and abiect.

Thus without Gods worde, if our Englishe gospellers, will needes followe the popishe pompous Priestes, whiche were but Apes to Aaron, and to other garishe Priestes of the Idolatrers, for to winne the honour, they shalbe *Simiarum Simia*, the moste foolish Apes of all other, who hauing Christe and his Apostles liuelie set before their eyes, still yet will followe counterfeites, forfaking light for darkenesse. Finally, if anie honour be obteyned, it is this, that the ignorant people is made to beleue, that the olde blasphemous Priest-hood,

To many  
of this opi-  
nion,

*and an English Chaplaine.*

hoode, with their Masse, and the Englishe priesthood with their communion, are both one. And so it doeth mainteine, the honour and dignitie of the Popishe Priestes, and their Sacrifice, but it dishonoureth Christes true Ministers and Sacramentes. Christe our Sauour and perfect scholmaster, forbiddeth his, to seeke honour by pharisaicall shewes. And must our Ministerie seeke honour and credite, by popishe shewes & garments? As for Christes holie Sacraments, they can bee made more honourable, by no mans inuentions, much lesse by suche garments whereby they haue bin so dishonoured and defaced by the papistes.

Bern. Though they bring none honour to our priesthoode, (whiche I must needes confesse conuicted by thy argumentes) yet canst thou not denie, I trowe, but that they bring a comelie order.

Miles. Thou and thy fellowes can nothing skill of Christes Religion, whose decencie and order is not outward, in pompe, in garments, and in outward shewes, as is the Papistes ordure: (to vse Souldiours Frenche) for then naked Christ in y<sup>e</sup> cradle, his poore Baptisme in the Riuer, his poore last Supper, of so fewe dishes, with  
his



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his pooze Apostles, his naked hanging vpon the crosse, should be without order and despised: and so they are contemptible, to y<sup>e</sup> sence of the fleshe, & iudgement of the world. But the comelines, in Christs religion (my friend Bernard) stādeth in y<sup>e</sup> renouncing of al y<sup>e</sup> garish shewes, of the vaine world, & in an inward holines of y<sup>e</sup> minde, which bringeth forth a modestie, and sobernes towards our Brethren, and a zeale, seruencie, & diligence in doing our duties towards all men, without anie confusion or tumulte, as our vocation & place serueth. And our maister Christ therefore taketh awaye all those outward trifles, that were before his time, as things vncomelie and vumeete for his religiō. For what a thing were this, to put on a glorious coape for decencie, or a fine rotchet of raine, when a man must goe to prison or burning: Chrites Apostles, and his true seruauntes, are euer readie to suffer with Christ, sharpe bondes: and therefore will not mocke the matter with silken tippettes, and stoles about theyr neckes, as do the papistes. So that I doo much maruaile, what decencie, comelines, or order you do cal it, y<sup>e</sup> the Maister must be tied with hempen coardes, and the seruauntes must iette vp and downe in flamm-

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flaunting silkes, and sarcenettes. I praye thee Bernarde, aunswere of thy cōscience: Had this bin a comely sight to see Chzist on the crosse, or tyed to a piller, with hempen coardes, mourning for our sinnes, and Peter and Iohn shaken their silken coapes, rotchettes and tippettes in the winde, and saying, Loe, wee are Chzistes Disciples and Scholers:

Bern. Nay, as thou sayest, that had bin a madde sight, and men would rather haue thought them to haue bin Jewish priestes, Scribes or Pharisees.

Mil. Thou sayest true. For these onely were they, that sought comelines by outward shewes, to please the foolish world, which euer delighteth in trifles, & they were against Chziste, because hee spake against such thinges.

Bern. Yet must they be borne withall for a space, hereby to giue milke vnto children, say they.

Mil. O my frend, al is popson that plucketh vs from the simplicitie in Chziste & his pouertie. Therfore is al poperie not milke, but popson, the roote, the stalke, and braunches. Therefore it must bee cleane weeded forth of Chzistes garden, or else wil it grow agayne,



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again, and choake the good hearbes: as we haue to much experiēce. And we haue borne so longe, that Englands waxeth worse and worse in life, and in religion.

Bern. Paule did beare yet in the Jewes a long season.

Mil. It is a good saying, to this purpose, that the olde mother Synagogue, was to be buried with honour. But we owe no such honour to the Romane Antichrist. God did appoynt Circumcision and other Ceremonies to the Jewish church: but that whore of Babylon, that made all the Kings of the earth drunken with hir golden cupp and paynted colours, appoynted these trifles, to hir bastardlie broode. And yet Paule rebuked Peter for vsing these ceremonies with þe Jewes: and he him self refused to circumcise Titus, when the false brethren sought to restraine his libertie, & to bring him into bondage. To such would he not giue place one houre, Gal. 2. 11. And must Christes Ministers giue place thirtie yeares to Antichrist in his traditions: or yeelde so many yeares to them, that labor to heale his wound? God forbid. And Paule did neuer yeeld, nor Peter neither to any Idolaters, whom they converted to Christe, to weare their garlandes,

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or other priestlie attire, to winne any of the: but alwayes cried, We come to call you from these vanities, to turne to the liuing God, and to Christ crucified, and to the receauing of the spirite, that ye waske no longer in carnall ceremonies, concision, or other beggerlie workes, elementes of this worlde, preceptes of men. &c. And the waye to winne the Idolaters, is (as Augustine sayth, and experience teacheth in many places) to forsake their solemnities, and let go their toys. Then if they agree not to our trueth, let them be ashamed of their fewnes. Thus haue they worne out the papistes, in manie reformed Churches, and their garments also: where (by oure staggering staves, nowe forwarde, nowe backward) thei that beare the faces of papists, swarme amongst vs, and drawe many backward, to their madnes.

God graffe  
vve may do  
this fro our  
hartes.

Bern. But this seemeth a straunge thing to many, that men make this crime so grievous now, whereas in K. Edwardes dayes, this apparell was vsed of godlie men.

Mil. That was but the firste shewe of the light, whereof thou talkest. Wee muste growe to further perfection. How bee it, euen then, good menne also dyd refuse it, as



These Popish Gar-  
mentes res-  
fused in K.  
Edvvardes  
time.

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it, as Hoper and Latimer, Bradforde, and many others, though not so famous. And Ridley him selfe (which for a space, by simplicitie was deceiued, as he in parte confesseth in his Epistle to Bishop Hoper) at his death calleth them, abhominable and foolish, & to fonde for a vice in a playe. And howe violently and disuainefullie, were all good men, by disgrading, turned forth of those ragges, so soone, as the patched Papistes, came in place: Agayne, the maner of faste which Johns disciples vsed, becing good men (though it were not Idolatrous, as these things are) was not therefore to be exacted of Chyistes disciples. But rather, for that it was an obseruation of mans de- uise, corruptelie abused by the Pharisees, no more meete for the sinceritie of the Gospell, than olde bachelles for newe wine, or newe clothe, for an olde garment, our Master Chyist did reiect it. So nowe the filling in, and clowting by of olde popish apparell, to the newe purenes of the Gospell, must eyther cause corruption, to hurte and to lose the liquoure that is receyued, or else separation, to make the renting of the old from the newe more euident.

Bern. Maister Examiner sayth, that  
you

you haue none learned of your side, but such as haue bin brought vp in prophane occupations.

Mil. He is too impudent, that is not ashamed so to reporte, seeing it is so well known that there be of our side, which are notable well learned, some hauing fewe fellowes, or none in Englande, which may stoppe the mouthes of such slanderers. Yea there is a great number, that will not feare to defende this cause against him, if he will set aparte his popishe arguments, sword and power. Besides that, we haue the example of al the reformed churches, and of all the great learned there. And there is none of our side, (God be praised) but that he hath some competent knowledge, of the scriptures, and in life verie honest, in comparison of your number: who for the most parte, can not reade a true sentence, and are eyther popish priests, or Monkes, or Friars, or Alehouse haunters, or boyes and laddes, and drunkardes, and dolces, that will weare a fooles hood for liuings sake. As for ours, they doo knowe Christe, and labour to do so, more and more. Ours do hate the Romane Antichrist, and labour to pluck out, all those wicked weedes, which yours in corners do chearish, al that

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Those that  
haue eyes to  
see, let them  
see.



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they can, seeking nothing but like greedie dogges, howe to fil their idle paunches: And where the wicked number take parte wholy together, in anie controuerſie, the matter is much to be suspected. Let vs haue ſeuē godlie, as his name be prayſed, we haue ſeuē hundred, that ioyne with vs. And therefore are not afrayde to enter into the Arcke at Gods appointement, and to forſake the wicked multitude, that do but halte in Gods buſineſſe.

Bern. O Miles, thou maiſt not talke thus againſt my Lorde of Canturburies good grace, nor vs his miniſters. Though manie be vnlearned boyes, and ſuch as thou haſte ſayde: yet come they into their benefices orderlie, eyther by the Biſhopp of the Dioceſſe, or by my Lorde of Canturburies good grace his diſpenſation and licence.

Mil. I will not nowe treat, what is the true order of the making of Chriſtes Miniſters, of their vocation, probation, and election, by the rule of Gods worde, and the order of the primitive Church: but with that olde Biſhoppe of Lincolne, called *Robertus Lincolniēſis*, Robert of Lincolne, that wrote more than threē hundred and twentie yeres ago, before any Lord Biſhop, or Biſhoppes

Old Robert  
Biſhop of  
Lincolne.

grace

grace was named: and reasoned against the Pope, and proued him an heretike, for doing the like. I will reason thus with thee Bernarde, against thy glorious Bishoppes grace. And I demaunde firste, what callest thou heresie?

Bern. Heresie is an opinion inuented by mans fantasie, being contrarie to the holie scripture, openly taught and stoutelie main-  
teyned.

Mild. Thou sayest well. Howe consider what followeth. To committe the cure of soules to a Boye, or to a wicked or vnlearned dolte, is the opinion and the pronounced sentence of thy Bishoppe of Canturburies grace. It is inuented by mans fantasie for maneye, and it is agaynst the Scriptures, and it is openly taught and published. For it is with a solemne seale, caried abroade in wryting, and confirmed, and it is stoutelie maynteyned. For no man may withstande it, but hee shall be suspended and excommunicate. Therfore to whō this definition of Heresie pertayneth, he is an heretique, whether hee be Pope, or Archbishop. This good Bishop Robert of Lincolne saith furthermore, That those Priestes or Pastours, which come as it were, in y place of christ,

They  
svvarme  
through  
out the lād,  
God redres  
it vwhen his  
vwill is.



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and doe not preache the worde of God, although they had no further wickednes, yet are they Antichrists, and Sathan transformed into the Angell of lighte, theeues, and robbers, the killers and the destroyers of the Sheepe, making the house of God a den of theeues.

Bern. Iindeede I cannot wel denie this, that thou sayest: that many of vs are worse learned, and that is blame worthe in vs. But I haue reade that obedience is better then Sacrifice, and wee are more obedient, and this is your great fault, that you will not be obedient to the higher powers, in these policies and such like.

Mil. That Certe of Samuell is wrong wrested, and maketh sore agaynst your side, for it is, the precise obedience, to Gods worde, that is there commaunded, and to adde nothing therunto, by our foolish intents (as king Saule did) are we there charged. Nowe, for obedience to policie, I doe aunswere that the popish priesthoode, and the Euangelicall Ministerie, and the making and appointing of them, and the forme of the Sacramentes are not belonging to policie, but *ad cultum Diuinum*, only & wholly. In y<sup>e</sup> which, he that passeth Gods worde, deser.

deserueth Gods wrath, as Saule did, not on-  
ly by the leauing of the remnautes of the  
Amalechites, but also because hee was to  
holde in Gods businesse, touching the Sa-  
criſce.

Bern. Yet ſeeing ſome men (whiche bee  
now counted amongest theſe Miniſters) did  
in King Edwardes dayes, vse this apparel,  
hauing then a feruente zeale and good con-  
ſcience, and now reſuſe it: it ſeemeth not  
that they are mooued with zeale and conſci-  
ence, but with contention, deſire of nouel-  
ties, and ſingularitie.

Mil. Paule ſerued G D D with feruent  
zeale, and a pure conſcience from his proge-  
nitours, yet comming to more knowledge,  
did finde and confeſſe thoſe thinges, to bee  
hurtfull and vile, which he had eſteemed and  
vſed as profitable. And albeit that hee had  
circumciſed Timothie, yet woulde hee not  
ſuffer Titus to be circumciſed. Euē ſo ſome  
ſuch as proceede in knowledge and experi-  
ence, doe finde this apparaile hurtfull and  
vile, which afore they thought profitable, or  
at the leaſt not hurtful at all. And albeit cha-  
ritie did moue thē, to beare with the weake,  
as it did Paule to circumciſe Timothie, yet  
faithfulneſſe to keepe the truth of the Goſ-



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pell, where it hath bin longer preached, causeth the same Preachers not to yelde, to any force or importunitie, after the example of Paule, that would not circumsise Titus, not of anie singularitie, and desire of nouelties, but of faythefulnesse, zeale, and good conscience.

Bern. Yet the Bishops being tried men, of great zeale & knowledge, thinke it meete, that your Ministers should followe them, or else be put to silence.

Mil. The Apostles of Christe, seeing a man casting forth Diuelles in the name of Christe, would haue forbidden him, because hee followed not them. But our Saviour Christe saith: Forbid him not. Nowe these our Ministers followe Christe and his Apostles. Who then dare forbidde them? The Apostle Paul saith, That some preach Christe thorowe enuie and strife, to increase my bandes, and some of good will. What the faith he? Yet Christ is preached all manner of wayes, whether it bee vnder a pretence, or sincerelie, and I therein reioyce, yea and will reioyce. Thou mayst see therefore (O Bernarde) that they are lead with a contrarie spirite, that put them to silence, who preach Christe as purelie as  
euer

euerm men did, since the time of the Apostles: the verie Bishoppes their enemies, being taken to witnesse. What though they will not followe them in popishe trifles? Is this a iuste caue, why Christe by them should not be preached? Was there euerm the like example in Christes Church, that none should preach Christe, vnesse hee wouide weare such a cappe & a tippet, such a Cope and a Surplesse? Of Antichristes munckerie, or other corrupte tymes we talke not, neyther in a Christian reformation, maye they be once looked backe vnto. Let them repent therefore, that hinder the preaching of Christ, for any such cause. For Christ wil not suffer it vnaduenged.

All vpright  
men cōfesse  
this to be  
true.

Bernarde. Yet because al Bishoppes in Englande, and many good Preachers whiche once had refused this apparell, yet nowe by occasion, haue receyued it agayne: and but a fewe there bee, that yet still refuse it: Therefore it seemeth to be moze expedient, and lesse daunger of offence in the Church, to bringe a fewe of small estimation, to a conformitie with the Bishoppes, and theyr great number so esteemed, than to suffer inferiours, to differ from the Bishoppes, and chiefe Prelates.



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**Mil.** When Peter and Paule were at Antioche, they both did eat meate with the Gentiles. But at the comming of certayne from James, Peter fearing them of the circumcision, withdrew himselfe, so that other Jewes there, and Barnabas also, were brought into the same dissimulation. Then Paule withstoode Peter openly, as worthy of reproche, for giuing of an example to the Gentiles, to keepe Jewish obseruations. Wherefore if right proceeding in the truth of the Gospel, haue made both these parties once to agree, in leauing of Popishe appaile, as it did Paule & Peter, in leauing of Jewish rites, and then feare and respect of some persons, moue now the one parte, (as Peter was moued) to shrink back to rites reiected: in such a case, the most expediente way, to auoyde all daunger, is without regarde of person, multitude, feare, or fauour, to keepe and maintayn the truth of the gospel with sinceritie and libertie, vnseparable from the same, as did Paule at that time.

**Bern.** But christian obedience, requireth the obseruation of all things indifferent, commaunded by authoritie. And these thinges (they say) are indifferent.

**Mil.** Ma.

Mil. Washing of handes amongst the Jewes, was a thing much more indifferent of it selfe than this apparail, & not so much abused of the Pharisees, as this of the papistes. Yet this being commaunded and vrged by them, that had authoritie, our Master Christ defendeth the not obseruing of it, and chargeth the maintainers of it, with the breaking of Gods commaundements, for their owne traditions, and with hipocrisie, and the blinde leading the blinde. And so concludeth, (as may appeare euidently) that the authoritie, and obedience of christians, standeth neither in commaunding, nor obseruing, but rather in rooting vp all superstitious abuses.

Of indifferent things  
note.

Bern. But the case standeth thus, that authoritie will not. Nowe if the Prince might be thereto perswaded, the Bishops seeme, that they would bee glad, to abolishe these Garmentes, and all such as thou speakest of. But if the Prince will force al Ministers to receaue them, or else put them from their liuings and min:sterie: then it seemeth better to keepe the ministerie and liuings, and the libertie of sincere doctrine, with this apparail, than without it to lose all, and to leaue the church destitute, and so



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fore offende the Prince, that hath restored the preachers and the preaching of Christs Gospell.

Mil. Thus haue the London Ministers, the hartes & consciences of the Bishops, of their side, by thy graunt. Now if y<sup>e</sup> Bishops and preachers, respecting God & the cause onlie, haue wished and perswaded not to vse this apparel, as Ioab did, not to number the people: and yet respecting y<sup>e</sup> Princes commaundement, cōtrarie to their former mind should yelde indeede, as Ioab did, then were it to be feared, such sequele of plagues ouer y<sup>e</sup> people, with great grieue to the Prince, as was then in Iuda. These thinges thus considered, moue many good preachers, to be cōstante and sincere, as in minde & doctrine, so in conuersation and manners, reprobuing and refusing all popish trashe, especially the furniture of that Idolatrous, blasphemous, and trayterous priesthoode, moste pestilent enimie to al christian authoritie, & Princely dignitie. And therefore many good Preachers, be rather resolved, for preservation of the Prince, and people, from the wrath of God, by losing of liuings & liues, to cōfirme their doctrine, truelie taught, than keeping liuings with flatterie, endangering the Prince

A Christian  
answvve,  
and ought  
to be practi  
sed of al  
true Prea  
chers.

Prince & people, to build & bring againe y<sup>e</sup>, which by faithfull preaching they haue destroyed. So can not such preachers be put to silence, their dedes stil declaring & cōfirming their doctrine: nor y<sup>e</sup> church by thē destitute, who are so readie to confirme true doctrine w<sup>th</sup> syncre rites & maners, whiche ought to giue no offence to a godly Prince or people, whose safetie next vnto gods glorie is chiefly herein sought.

Bern. I heard M. Doctor say, that y<sup>e</sup> London ministers made many argumentes, but they could not proue their Minors. I praye thee what meant he by that worde, for I vnderstand him not. And what were their arguments tell me, if thou knowest. For I do not so much mislike your side, as I did: thou doest answere me so fullie to al y<sup>e</sup> I demaūd.

Mil. I wil plainly tell thee, some of their arguments: & thou shalt finde in thē so good reason, that thou shalt not bee able to denie them, whatsoeuer M. Doctor or M. Proctor do say. They reason thus, as thou mayst see in this Table: where thou mayest perceyue the first sentence of the argument, to be called the Maior, & the second the Minor. And the Minors for the mosste parte, are open to the senses, and experience of all menne, that



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that will not be blinde of wilfulnesse, so that they neede no further demonstration, but onely Geometricall, such as maister Beza vseth with that Aile Heshutius. As for the first Minor, that this Popishe ordure doeth not edifie, we haue the experience in all mens sight, by Paules Church in London, and the glorious shewes there, like as in all the Cathedral Churches in England, where these things are most vsed, the people are least edified in Christ, because they continewe ignorant of Christ, being satisfied with their olde superstitious shewes, and therefore are most vncareadie, and vnmeet to receaue anie profite, by Christes wordes and Sacramentes. Where contrariwise, in all suche Churches, where these thinges are caste away, the people growe more in knowledge, and come by greater numbers, & with greater reuerence, to receaue the holy Sacramentes.

Bern. I heare manie saye so, I can not denie.

Mil. But learne once to see, with thyn owne eyes. Whether doest thou think, that the Copes, and the Surples, the Piping and the singing within Paules Church, or the preaching onely, without this geare, in the  
the

the Churchyarde, doth moze edifie?

Bern. Cruelle no man dare denie, but that the worde doth moze edifie. But these things also do edifie.

Mil. To poperie peradventure, whiche was the vse wherevnto they were ordeined. And therfore in Christ they can not edifie, as by thine owne aunswere (seeing thei haue Gods worde within, and without y church, and that which is without, hauing no popish ordure, doeth moze edifie) it followeth by reason, that these popishe things do not edifie. Like as also to knowe, what can edifie, & buylde any thing, it is necessarie, to bring thinges of like substance. For chaffe, straw, and stubble, can not builde nor edifie with anie precious mettall: carnall thinges can not make the perfect building of things spirituall. These thinges are chaffe, and the worde of God is pure wheate. What hath chaffe and wheate to do together? Christ is the Spirituall Rocke and foundation, vnto whome we must bee edified by spirituall meanes, ioyning spirituall thinges to spirituall, as the Apostle sayth. And doest thou not beleue, that Christ our Sauieur knew what could edifie, and that also, hee would haue appointed vs these thinges, if they could



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could edifie:

Bern. I haue a good opinion of our master Christ.

Mil. O Bernarde, it is but an opinion in deede, & no perfect faith; that any can haue that will not reſte vpon Chriſt whollie, and thinke his doctrine and doinges ſufficient, for our inſtruction in all thinges. But loe, here is the table of ſome of their argumētſ.

*Maior.* Al things in the Church ought to edifie.

1. Corin. 14. Al things ſought to bee done to edifying.  
2. Cori. 13. According to the power which the Lorde hath giuen me, to edifie and not to deſtroye.

*Minor.* Theſe things do not edifie

They hinder the ſimple, Bucer in Epist. Pag. 7.  
They make y papistes more obſtinate, Bucer in 18. Matth.

Therefore they ought not to be in the Church.

Precepts

Precepts of men  
must not bee re-  
ceiued in religiō  
& worshipping  
of God

These are pre-  
cepts of men

Isaia 29. Because this *Maior.*  
people drawe near me  
with their mouth, &c.

Mat. 15. In vayne doo  
they worship me, &c.

They were takē from  
the Jewes or Gentils,

*Glossa ordinar. in Ezek. Minor.*

44. Durand. ration. di-

uin. 3. Plati. in vita Sil-

uest. Poli. li. 4. Mani. Cu.

Therefore they ought not to be receaued  
in Religion, and worshipping of God,

Offences and  
superstitions  
ought to bee  
auoyded,

Matt. 18. Whosoever  
shall offende, &c.

1. Cor. 8. If the meate  
offende thee, &c.

1. Cor. 10. All things  
are lawfull, but, &c.

Rō. 14. It is good nei-  
ther to drinke wine, &c. *Maior.*

Isa. 52. Depart, depart  
ye, go out from thence,  
and touche no vncleane  
thing, &c.

2. cor. 6. What cōcord  
hath Christ w Belial?  
Reuela. 18. Goe out of  
hir my people, &c.



*Minor.*

These orders of-  
fende, and are  
superstitious.

Bucer in 8. Math. The  
like warme gospellers  
know wel inough, that  
Antichristes Ceremo-  
nies, that is to say, such  
as haue bin brought in  
besides the worde of  
God, are of no force.

And because they are  
externe things, wher-  
in wee haue libertie,  
they wil vse them still:  
not regarding that ma-  
ny things are laweful,  
which are not expedi-  
ent: and that your li-  
bertie muste serue o-  
thers, whome they of-  
fende, and also obscure  
þe glorie of Christ. For  
they confirme the igno-  
raunt in errour. They  
make bolde the defen-  
ders of the, the profes-  
sers of enimes of Christ:  
and thei ouerthrow the  
faith of the weake.

Therefore they ought to be auoyded.

Christian

*Maior.* Christian libertie must be reteyned

Gala. 2. To whom we gaue not place by subiection for an houre, that the trueth of the Gospell. &c.

Galat. 5. Stande faste therefore in the libertie wherewith Chyriste hath made vs free, and be not intan. &c.

Colos. 2. Wherefore if yce be dead with Chyriste from the ordinaunces of the worlde. &c.

*Minor.* These are against Christian libertie

Bucer. in Epist. pag. 2. Item in 18. Mar.

Augustin. in Epist.

119. sayeth, That mens presumptions are more intollerable, then the burthens of the Lawe.

Therefore they must be reiected. Ij.



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*Maior.* No Idolatrous  
remnauntes nor  
monumēts may  
be reteyned.

Exod. 34.  
Deuterono. 7.  
Deutero. 12.  
Deuteron. 13.  
Iosu. 23.  
2. King. 23.  
Isaia. 27.  
Isaia. 30.  
Ezek. 6.  
Zophon. 1.  
August. 10m. 10. Serm.  
6. The Christians are  
bounde to doo, as the  
Iewes were cōmaun-  
ded. Deut. 7.

*Minor.* These are Idola-  
trous monu-  
mentes & rem-  
nauntes

The popishe Priest-  
hoode was Idola-  
trous, whose gar-  
mentes these were,  
whereby they are  
knowne Idolatrous  
remnauntes.

Therefore they may not be reteyned.

Nothing

Nothing may be  
thruste into the  
Church, contra-  
rie or besides the  
Scriptures.

These are cōtra-  
rie & besides the  
Scriptures.

Therefore they may not be thrust into  
the Church.

Deut. 4. We shall not  
adde. &c.

Deut. 5. We shall not  
decline. &c.

Iosue. 1. Neither to  
the right hand. &c.

I. Sam. 13. Thou hast  
done foolishlie. &c.

1. Sam. 15. To obey  
is better. &c.

Iere. 23. What is þ  
chaffe to þ wheat? &c.

Ezec. 13. Thus saith  
the Lorde. &c.

2. Timoth. 3. All  
Scripture. &c.

2. Epist. Iohan. If a-  
ny bring not. &c.

Deut. 12. Thou shalt  
not do so, to þ lord. &c.

Iohn. 4. Neyther in  
this moūtaine. &c.

2. Cor. 6. Be not un-  
equallie yoked. &c.

Act. 15. That thei ab-  
steine frō filchines. &c.

Gal. 5. Stand fast. &c.

*Maior.*

*Minor.*



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Bern. I thanke thee hartilie, I neuer vnderstoode so much Logicke, nor so much of this matter before. But yet me thinke the Minors are not so euident as the Maiors are, Therefore I praye thee Miles, declare them a litle further, and more euidentlie vnto me.

Mil. I will do it willinglie. For I would faine call thee & all others, to the simplicitie of Chistes gospel, from this hypocrisie of garmentes.

Bern. Why callest thou it hypocrisie? Thou speakest farre worse of it, than the London Ministers do.

The Apostles neuer sought to bring any estimation to the word by apparell.

Mil. I speake rudelie, like a blunt soldier, but yet truelie. For vndoubtedlie, to make a shewe of their profession, howe holie folkes they were, or to gette them reuerence by garmentes, it was a poynte of the Pharisees, or of the Idolaters, of the Chamarims, of Cybeles Priestes, of the fonde Philosophers, as the Cinici or Stoickes, or finallie, of the Heretickes, as the Manichees, the Montanistes, or the Nestorians, and Nouatians. But the true Saintes neuer did it, that we can reade. And our Master Chiste, his Prophetes and Apostles, were mooste troubled by suche, as most main  
tayned

sayned this outwarde geare : as nowe are  
in Englande his chief seruantes, and most  
worthie, faythefull and paynfull Ministers  
of his holy worde: with whome I, and ma-  
nie other that feare G D D, desire to haue  
our portion, rather than with y proude Pre-  
lates, that persecute them, vnlesse they doo  
right speedily repent.

Bern. No more of this geare, it is odi-  
ous. But tell me more of this firste Minor,  
howe these things do not edifie.

Mil. Though y prooue should be required  
rather of thee, & thy side, that holde the affir-  
matiu: yet loe, I refuse not. And thou maist  
perceau by my taske, & by all these brutes  
abroade, and by the bitter contention that is  
fallen amongst the learned, that these thin-  
ges do not edifie. For such thinges as rayse  
contention in the Church of Christe, do not  
edifie. These ragges haue raised such a con-  
tention in England, as neuer was, since the  
gospell was in Englande. Therefore they  
do not edifie. They choke the synceritie of  
the gospell: they staye and stoppe the course  
of the gospell: they declare them to be hal-  
ters that weare them: they ioyne hands, and  
drawe the yoke with the wicked Papistes:  
they declare no true signes of repentaunce,



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The defenders of these ceremonies haue their owne consciences to witnes these things to be true.

Whylest they are not ashamed of the shewes, of their olde whozishe superstitions: they giue Christe a reede in his hande, and attire him with a crowne of thorne, as though hee were vnable to appointe his Ministerie and Sacramentes without mens deuises: they take away the differēce of the olde and new Testament: they keepe the people in blindness, and in the heauie clogge of conscience, that they thinke still, that no Sacramentes are rightlie ministred without them: they cause Christes seruantes, the true Preachers, to be euill spoken of, as the traditions aforetime, did Christ and his Apostles. Howe dare any man affirme then, for verie shame, that these ragges do edifie: And if they do so, they must bring more, than their owne bare authoritie, least they bee founde subiect to this sentence of Isaiah, Wo vnto them, that speake good of euill, and euill of good: which put darknesse for light, & light for darknesse. Wo vnto thē that are wise in their owne eyes, & prudent in their owne sight, whiche buylde againe y things that they haue destroyed, and make themselves transgressors.

Bern. I praye thee refrayne from these raging heates, so can I like thy talke verie well.

Mil.

Mil. These are no carnall passions, nor  
rages as thou supposhest. But as my sayings  
haue their grounde of Gods holie worde: so,  
I thanke God, I doo feele the zeale of gods  
glozie, and the loue of my Brethren, leade  
me thus to speake. And the verie hatred of  
that Romane Antichriste, and the grieve of  
harte, to see the godlie Preachers, by this  
vile occasion, persecuted, spoyled, and pri-  
soned by their brethren, and rayled vpon by  
the papistes and Neutrallies, and their pla-  
ces occupied by such, as will onelie weare  
the garmentes, may trouble anie Christian  
conscience. And marke who are the mosre  
readie to weare this popishe geare. Euen  
the papistes, the mosre enemies of the Gos-  
pell: for they would neuer yet refuse them,  
but by their craftie packing, haue caused  
many other, that haue no courage for the  
trueth, but goe backwarde not forward, to  
turne to them, contrarie to the precepte of  
God by Ieremiah: Let them returne vnto  
thee, but return thou not vnto them. And  
I will make thee vnto this people a strong  
brassen wall. They shall fight agaynst thee,  
and not preuaile. &c. Beholde what the  
way is to edifie: to turne whollie from the  
wicked vnto God onelie: as the Lorde saith

None can be  
to earnest  
in a good  
cause, for  
God & his  
Church.

Papists and  
the veriest  
asses mosre  
redie to the  
ragges of  
Rome.



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agayne by Ieremiah : O Israell, if thou returne, returne vnto mee. Shall my Heritage be vnto me, as a birde of diuers coloures ? O saith the Lord by his Prophet Hosea, Ephraim hath mixed him selfe amonge the Heathen. Israel is as a cake on the hearth not turned. Agayne, They returne, but not to the moſte Highe. They are like a deceytfull Bowe. Whereby wee maye learne, that the whole turning vnto God, from all superstitions, and not the patched turning is, that which doeth edifie.

Christes  
church can  
nor avvaye  
vwith na-  
mes of Ido-  
lattries, mu-  
che lesse  
vwith their  
ceremonies

The waye to edifie in Christes Kingdome, is described in these wordes : In that daye (saith the Lord of Hostes) I will cut off the names of the Idolles out of the lande, and they shalbe no more remembered. And I will cause the false prophetes, and the vncleane Spirites to departe out of the lande. And when anie shall yet prophecie, his father and his mother shall kill him. And in that daye the Prophetes shall be ashamed of their visions, neyther shall they weare, their roughe garmentes to deceaue. Beholde now that the spreading of Christes Kingdome, is to take awaye the verie names, and all monumentes and remembraunces of the Idolles, and to make  
the

the false Teachers ashamed of theyr Garmentes, wherein they haue mocked God & his people.

Thou mayest easelie perceauue hereby (Bernard) that to appointe these garments as ornamentes for Chyistes Ministers and Sacramentes, is not the right waye to edifie Chyistes people: no more than a skarre Crowe can geather Crowes, or a Wolues skinne, can please the sheepe. Our Sauour Chyiste, tooke awaye the Garmentes, appointed by his father, because in his spirituall kingdome, they could nothing edifie. And shall Antichyistes Garmentes & toyes therein edifie? Chyiste reiecteth al the outward forme of worshipp, both of the Jewes and Gentiles: and sayeth, That his father will from thence forth bee worshipped in Spirite and trueth. And he knew the best of al others, what could edifie.

Furthermore, thus bitterlie to strue for the mayntenaunce of Popishe garmentes, after the Pope is banished: for massing garmentes, after the Masse is abolished: for the ragges of that Idolatrous and blasphemous Priesthoode, where wee saye, It is detested and abiured, it is a great madnes. Therefore it can not edifie.



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And this mayntenaunce of the monuments of their olde spirituall fornication, doth declare that men haue not yet repēted of their olde spirituall fornication. Therefore this doeth not edifie. No (of the contrarie) it maketh to edification, to bring the popishe priestthoode into full detestation. But that can neuer be, so long as their garments are appoynted by authoritie, to bring honour & reuerence, to Chyistes ministerie, and Sacramentes: the strumpettes garishe geare, to attire the moste chaste Virgine: Antichyistes whozishe smocke, to Chyistes pure spouse, howe can this edifie?

Bern. Stay thy self, thou wilt neuer haue done. Goe nowe to the seconde, that these are preceptes of men.

Mil. Why: doubttest thou of that? They are not of God. For it is not witten in Gods booke, that the Ministers of GOD, should weare the garmentes of the Idolatrous priestes: but the contrarie, as is partly declared, and shalbe made more playne hereafter. Therefore not being of God, they must eyther come from man, or frō the Deuill, or from both together.

Bern. Nay, there be many things, that are left indifferent: as all the creatures of  
God

*and an English Chaplaine.*

God, may be indifferently vsed, or not vsed. And therefore by authoritie may bee commaunded.

Mil. Besides that in matters of Religio, mens commaundementes are bayne: There be foure things which may make things indifferant by creation, not indifferent to bee vsed of Christians. The first is, If that they beare the markes of the Idolles, as straunge formes, onely vsed to y purpose: or straunge names vsed onely in the idolatrous seruice, as Cope, or Surplesse. The seconde, if they be by vsage superstitious: so that vnto them is attributed any kinde of holinesse, as though without them, the sacramentes coulde not be ministred. Thirde, if they be commaunded against christian libertie, to bring Christian men into bondage, that they may not refuse such thinges, as are against their conscience. Fourthlie, if they giue any offence. In the which foure things, against these garmentes, we may take exceptions. And for these and such like causes, the Apostles forbade both Jewes and Gentiles, euen all the Christians, things offered vnto Idolles, in their firste Decrees: to teach by theyr factes and deedes the same, that they had spoken in wordes: that the Idolles and  
all

Indifferent  
thinges  
made intol  
lerable four  
vvayes.

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al that to them belonged, ought to be abhorred of all true Christians. And therefore in the same place, it is called ἀτιογυμνα, the filthines of Idolles.

Bern. Paule giueth leaue to eate y meate offered vnto Idolles, afterwarde.

Mil. Yea, after this there arose a doubte amongst the brethren, whether they might eate such fleſhe, as was ſolde in the market, and ſo eaten at the tables amongst other meates, vnknowne to haue come from anie Idole. Which was a farre other thing than the vſing of theſe thinges about the Sacramentes. To this the Apoſtle aunſwereth, that as the earth and all that therein is, belongeth to the Lord: ſo may man vſe al meates, & creatures, receiuing them w<sup>th</sup> thankes giuing, at the Lordes hande, to his glorie, without anie further care, whēce they come, ſo that none be thereby offended. But if any man do tell thee, that it is a thing once dedicate to the Idolles, thou mayeſt not vſe it. And hereby it appeareth, that the creatures (though they haue bin abuſed) that beare no name, nor forme of any abuſe, neither giue offence by the vſing of the, may be reteined. But if they haue the forme, ſhewe, or name of things Idolatrous, they are to be abhorred

*Note this.*

ted for two causes. The one, least we should seeme, to haue any part or communion with the Idolaters: which were against the glorie of our God. The other, least the weake brother be boldened, to vse the thinges sacrificed to Idolles. And so thy weake Brother perishe, thorowe thy knowledge, for whome Christ died.

Thus may we note two sortes of Idolothites, or thinges belonging to Idolls, Some haue their names and formes chaunged from common vsage, and so by forme & name, do retaine, the memoriall of the idolles: whose names and memorie God will haue to be abolished. Such are properlie called the monuments of Idolatrie. These ought by Gods lawe and mans lawe, here in Englande, to be done awaye, or with dishonor, at te least, to be defaced. The seconde, are such, as neither are altered in forme nor name, the which may still be vsed: as the flesh solde in the market, and eaten at the table, & these maye be called indifferent: so that in the vse of the, no brother be offended, nor against his conscience vrged. But the creatures that are called gods, are accursed and maye not be vsed. All the Idolles were creatures, yet by Moyles & Paule they are called Diuels.

There-

I  
2  
Two sorte  
of Idolothites.

I  
2  
Nota.



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Therefore the partaking with them, is the partaking with Devils: and the verie places, where the Idoles were worshipped, were detestable, and are called hell afterwarde. Their great Idoll, whereunto King Ahaziah sent, in honor called Baalzebub, by his worshippers, was, by the godlie Iewes that hated Idolatrie, called the chiefe of the Devils, and so his name continued. Such hatred did they beare to all thinges apperteyning to the Idoles. Therefore biddeth Moses to destroye all those Idolatrous monuments. And Isaiah biddeth vs to counte their idolatrous Ephod (which was y<sup>e</sup> chief garment of their Priest) as a menstruous cloute, and vtterlie desie it. Therefore this geare, that beareth the names & formes still of their Idolothites, can not bee named amongst the things indifferent, though we graunt the substance, and matter of them, of it selfe indifferent: neyther can they bee commaunded to be vied in the ministerie of Sacramentes, which are matters of Religion in any wise.

Bern. Yes, If the Prince commaund it.

Mil. Gideon was a Prince, who made and commaunded an Ephod, a riche robe, or garment for a Prieste, and appoynted it for

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for his citie Ophra. But this was the cause  
of the destruction of him and his house. For  
as we reade Abimelech, the sonne of his  
Concubine, did vsurpe the Kingdome, and  
did slaye seuentie and niene of his brethren,  
the sonnes of his Father Gideon, vpon one  
stone. Then this Abimelech, after hee had  
thus cruellie slayne his brethren, & his Mo-  
thers kinred that had set him vpp, and de-  
stroyed the Citie Shechem, that had made  
him King, he had his deathes wounde by a  
Woman, yet would hee haue his Page to  
runne him thorowe, with his sworde moste  
desperately, & so the whole familie perished  
moste miserablie. And no man can alledge  
any other cause against Gideon, but onelie  
that which the holy Ghoste giueth, that hee  
made this Priestes garment, and appoynt-  
ed it for his Citie, without any warraunte  
of Gods worde, of a good intent onely. So  
soze and perillous a thing it is, to deale in  
Gods matters, by mans fantasie.

Nadab and Abihu, for the taking of fire,  
which God had not commaunded, were so-  
denlie burned with fire from heauen. Vzza  
was sodainlie slaine, because he would helpe  
forwarde Gods worke, by his good intent,  
without Gods warraunte. King Saul dea-  
leth

Good in-  
tents vvith-  
out vvarrāt  
displease  
God.



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leth in sacrifice (a matter of religion) without Gods commaundement, but (by y<sup>e</sup> same wise policie, that is alleadged for the garments) to reteyne the people together: yet for this cause loseth he his kingdome. Also King Vzziah is stricken with Leprosie, and cast out with shame, because he dealeth in sacrifices (in matters of Religion) without gods worde, by his Princelie authoritie. Thus God will haue the Princes to knowe, that they are but men, & therefore that they may not medle in his matters, without his word and commaundement. For as Samuel said to Saul, so saith he still vnto all: Hath the Lorde as great pleasure in Sacrifices, as when his voyce is harkened vnto and obeyed? Beholde, to obeye is better than sacrifice: and to hearken, is better, than the fatte of Rammes. For transgression and rebellion against Gods worde, is as witchcrafte and idolatrie. Wherefore thus saith God by his seruant Moses, to Kings & to al others: That whiche I do commaunde thee, that onelie shalt thou do: thou shalt put nothing too it, nor take nothing from it. Loe, this is the grounde of true Religion.

And in matters of policie also, ther must be some discretion. For the Prince commaun-

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maunded the two Captaines and their hundred souldiours, to fetch Eliiah vnto him, a thinge that may seeme indifferent, but the fire of God deuoured them. So Kings haue their law howe farre they shall commaund. And the subiectes by the same may knowe, howe to obey. For God when he setteth vp Princes, hath not giue ouer his owne right and authoritie. They are but his stewardes and Bayliues, to see his will executed, in all things, not their owne lustes and pleasures. In euill commaundements therefore to disobey them, is none iniurie vnto them.

Bern. We thinke I smell a ratte in this geare. All is not golde that glittereth. But I pray thee tell mee, howe thou doest proue them, preceptes of men, as thou wast about to doo.

Mil. I say they haue no ground of gods worde, therefore they are preceptes of men. God neuer limited anie seuerall garment for his Ministers to bee knowne by, in the newe Testament, therefore they are playne preceptes of men, and plantes by the heauenlie Father not planted. The papistes them selues wil graunt them to be precepts of men. We thinke therefore, the gossellers should not denie it.

K

Bern.



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Bern. They denie that they are such preceptes of men, as Christ speaketh of, to be brought in, for Gods seruice in religion.

Mil. Amongest the papistes, they were brought in, and are vsed for his seruice, in religion, as their owne bookes and doinges do testifie. Nowe the papistes are men: who according to y<sup>e</sup> diuersitie of their sectes, Regular and irregulare, appointed the diuersitie of garmentes: some for the church, some for holy water, as the Surpless, Stole, or Tippet: some for censuring the Idolls, as the Copers: black for the dead: redde for y<sup>e</sup> Martyrs: white for the Virgins. Nowe all these superstitious trifles, are preceptes of euill men: therefore of men.

Bern. But not in Gods seruice & religiō.

Mil. I do graunt. For God will not be serued by such thinges: neither will Christe allowe them in his Religion. And therefore are they preceptes of men, hauing no allowance of Gods worde: nor of Christes Gospel, who neither careth for these garmentes: nor any other popishe shewes, in the ministration of his holie Sacramentes, or anie action of his Religion. Neyther doe they sette forth the glorie of GOD, nor his worde, nor profite, but hinder the soules of  
men

men from the true seruice of God in Spi-  
rite and trueth. And as alwayes, wicked  
men haue most byged their owne preceptes:  
so at this daye these preceptes are more by-  
ged, than Gods holie commaundementes.  
Would to god there were not to manie exā-  
ples, both in the Cities & in the Countries,  
to proue this matter true. To weare a vesti-  
ment, is a precepte of men. And why not a  
Cope? An Albe is a precepte of men: and  
why not a Surplesse? A Stole is a precept  
of men: and why not a Tippet? &c. Al pat-  
ches of Poperie, are preceptes of menne.  
Therefore the priesthoode, being taken a-  
way, (as the Authour to the Hebrewes say-  
eth) it is of necessitie, that the lawes pertai-  
ning to the Priesthoode, shoulde be taken a-  
waye. So that if this were a lawe pertay-  
ning to the popishe priesthoode, to weare a  
Surplesse at the ministracion of the Sa-  
cramentes, and at the saying of their Mat-  
tins, or their Euensonge in their religion,  
nowe shoulde it cease from amongst them,  
which haue renouced that popish & blasphe-  
mous priesthoode, and that false religion:  
whose body and substance (if they wholie  
hate) they muste needes abhorre all the pat-  
cheries that appertaigne to y<sup>e</sup> same religio.

These tra-  
ditions  
more vrged  
then God  
his cōmaū-  
dementes.



*A Dialogue betweene a Sold. of Barwicke,*

Patches  
of popishe  
remnants  
are to be cutt  
off with  
the Pope  
him selfe.

For the popishe priesthoode is like the low-  
lie and patched cloake of a filthie begger.

Nowe, what a fondnes were this for two  
wise men, or for thee and mee, that pytying  
a poore begger, had pulled off his patched  
cloake from him, to giue him a better: and  
afterwarde we twayne should fall together  
by the eares, and the one caste the other in  
prison, for the refusing to weare, those low-  
lie ragges?

Bern. Surelie I would be loth to bee in  
thy companie, if thou shouldest weare anie  
patches of that lowlie geare: therefore I  
would be loth to cōpel thee to it by prisons.

Mil. Loe, here is the strife, betwixt our  
Gospellers. They haue put downe that pat-  
ched popishe Masse, yet will they haue low-  
lie patches of it. For the Surplesse is a  
Massing garment, by the Papistes owne  
bookes. They haue put downe that Antichri-  
stian priesthoode, and they will fight for his  
coates. They are farre more foolish, than  
our fellowes the souldiours, that when they  
had killed Christ, caste lottes for his coate.  
And I tell thee, Bernarde, thou sayest that  
thou shouldest loth my companie, if I dyd  
weare the lowlie patches of some begger:  
and so I tell thee playnelie, that I doo lothe  
thee

thee and all thy companie, when I doo see you, in the lowlie ragges of poperie. Yet do I not hate you, for the would I let you alone But I tell you my minde plainely, because I loue you, and seeke to do you good.

Bern. Fellow Miles, I thanke thee hartlie, for I truite thou haste done me good. I haue marked some things, that I shal neuer forgett, which I neuer heard nor vnderstoode before. But how doest thou proue the thirde Minor, that these garmentes giue offence?

Mil. Diddest thou not heare me say, that they cause me to loth thy companie: and so be sure they do offende many others: who so soone as they see you in these garmentes, their bloud is vpp, remembzing howe they burned the booke of God, and that such they were, that burned their brethren of late, and murdered y<sup>e</sup> soules of their fathers before.

Bern. Tushe, this is but your heate, and the offence is taken by you, not giuen by vs.

Mil. Yes, yes. You giue offences in faith, and offences in charitie also.

Bern. Howe proue you that?

Mil. You drawe men from the stabilitie in Christe, and fro the synceritie of the Gospell, whylest you cause the ignorant to be-



*A Dia betwene a Sold. of Barwicke,*

leene, that Chyistes appoyntement of his  
Ministerie & Sacramentes, are not decent  
ynoughe without some of the Antichristian  
leauē. Agayne, thou boldenest others, to oc-  
cupie other patches of poperie, while it thou  
blest these, and buydest them vpp to super-  
stition agayne. And ye giue them to thinke,  
that you do not abhorre that blasphemous &  
Idolatrours priesthoode, whose garmentes  
ye weare. Yea the Bishoppes comuel men  
to weare these thinges, against their consci-  
ences: and therefore sinning thus against  
their brethren, and wounding their weake  
consciencs, they sinne against Chyiste, as  
Paule sayeth to the Corinthians, and giue  
great offences. Again, your offences in cha-  
ritie are manifest. For besides the men that  
you spoyle of their liuings, howe many wo-  
men and children, haue cause to be offended  
with your cruell cōmaundement about this  
geare: And all that be growen to ful strēgth  
in the gospel, & haue their senses exercised,  
to y discretion of good & euil, are grievously  
offended, when they see them that haue so  
long a tyme bin teachers, and preachers a-  
gaynst Antichyiste, not onelie weare suche  
superstitious apparell, but compell others  
by tyrannie, to come into the same bōdage.

¶ Hoꝛco

Moreouer, you giue offences both of faith and charitie, when as you stablishe the Papistes in their olde erroures: and cause them to saye, That the Gospellers, can not minister their Sacramentes, nor haue anie ministerie at all, but of their leauinges. And as Hardinge testifieth to the Queenes Maiestie, It hardeneth their hartes, and causeth them to looke for more at our handes. Euen as it is reported that Butcher Boner saide: They beginne to taste of our Pottage, they will shortelie fall to the flesh. Thus they are moſte offended with this Popishe ware, that beste doe like it. For they are confirmed in theyr malice, and superstitions: and are boldened to doe that, whiche is without fayth (and therefore is sinne) and whiche is without the warraunt of Gods worde, and therefore must needes be done with a doubtfull conscience. Thus Papiste and Gospeller, weake and stronge are offended, some in fayth, some in charitie, by these patches of poperie, and lowlie Romishe ragges.

Bernarde: Thou bleſt thy tearmes to spitefullie, yet thus to call them. For if they were lowlie, I woulde not weare them, I promise thee.



*A Dia betwene a Sold. of Barwicke,*

Mil. They are worse than lowlie: for they are sybbe the sarcke of Hercules, that made him teare his owne bowels a sunder.

Bern. Let goe these wordes, and come to the fourth poynte, howe these thinges are against the Scriptures, or beside the Scriptures.

Mil. They are beside the scriptures, because that no manner of appoynted apparel for Christes Ministers, nor anie sacramental garmentes, are once named in the newe Testament: which is a booke all sufficient, to instructe vs to all well doinges. By the which we may learne, what Christ required of his Apostles, and what simplicitie they vsed in their garmentes, and ceremonies, & vsage of their sacraments. And this is most playne, that they borrowed no garmentes of the Idolaters, that they had conuerted vnto Christe: which is the scope of our Disputation. For this is the question, as it is nowe in controuerſie: Whether it be against, or besides the scripture for them to weare the garmentes of idolatrous priestes, that haue bin the meanes, to beate downe their Idols, and to banishe their Idolatries: The question also may runne further: Whether anie true Bishoppe of Christe, may compell his  
fel.

fellowe Bishoppe, and fellowe Minister, by  
p[ri]son so to do: But this declareth Rome to  
be come home to our gates, and Christian li-  
bertie in this point, to be utterlie banished.  
Therefore I will not nowe medle with it.  
Howbeit, I do aunswere to y<sup>e</sup> former, that,  
if Paule called all the carnall and outwarde  
holines, and all that he might truste in, con-  
cerning the flesh, vnder Moses lawe, dunge,  
losse, and drosse, for Christs sake: then must  
all y<sup>e</sup> Idolaters (be they papistes or others)  
counte all their hypocriticall shewe of holi-  
nesse, dunge & drosse. And that they shoulde  
do so, GOD by his Prophete Isaiah doeth  
teache the, to deteste and destroye into pow-  
der, those things that were about the Idols  
most precious. And sayeth, that this shalbe  
the token, and fruite of the taking awaye of  
their former sinnes, when they shall make  
al the stones of the Altars, as chalke stones,  
broken in peeces, that the Groaves & Idols  
may not stande. Againe sayeth he: Pollute  
the couering of the Images of siluer, & the  
Ephod of the image of golde: and cast them  
away, as a menstruous cloute, and say vnto  
it: Gette thee hence. Therefore I aske  
thee, if thou thinke of cōscience, that Isarah  
could suppose, that the little ragges of the



*A Dialogue betwene a Sold. of Barwicke,*

Idolles, should be kept in reuerence, for comeliness, and to beautifie the ministerie & sacramentes, when he had giuen such terrible charge against the greatest:

Nowe furthermoze, because these priestlie garmentes were carnall shewes of the papistes, they are dunge and drosse, and so beside the scriptures. But as they are Reliques and ragges, belonging to the moste blasphemous Altars and Idolls, so are they against all the scriptures, that commaunde the utter abolishinge of Idolatrous remnautes: whereof I coulde alleadge manie places. Therfore as the wearing of the garmentes, of the Chemarims, of the Priestes of Baal, or of Mahomet, in the ministerie, and in the sacraments, were besides, or contrarie to the scriptures, if anie of these shuld be commaunded, for decencie and order. So these popishe garmentes, are besides, and contrarie to the scriptures, because the Idolatrie of the papistes, hath bin as wicked, and abhominable before God, as anie of these. God also sayeth by his Prophete Zephanaiah, that he will cut out, the remnant of Baal, and the names of the Chemarims, and the priestes, and all those that are clothed with straunge apparell. Therefore  
it is

it is besides or agaynste the scriptures, to mainteyne such remnauntes of such priests, and such shewes of straunge apparell borrowed from the Idolaters. The Prophete Hosea teacheth, That the people of God, may not mixe their religion with other people. Therefore it is besides, or agaynst the scripture, to mixe our true religion and sacramentes with the doings of the papistes. Zachariah sayeth also, That the false prophetes shalbe ashamed of their visions and garmentes, wherein they haue deceaued. Therefore it is beside, or againste the scriptures, to compell Christes Ministers to weare them. And though some libertie bee permitted by the scriptures, for the Church to appointe some orders, yet are the boundes so limited, that all must be, to the glorie of God, and to edification, nothing superfluous or triflinge, nothing superstitious, nor idolatrous. For such thinges, are againste Gods glorie, against the scriptures of God, and contrarie to edification, as thou hast hearde.

Bern. If thou be able to proue, the commaundement of these thinges, so playnelie to bee agaynste Christian libertie also, whiche is the fiftte poynte, thou wilt almoste  
per.



perswade me, to speake no moze against the London Ministers.

Mil. That is a thing moſte euident, and therein I doubt not but that we ſhall agree: For to binde a man to doe agaynſt his conſcience, is againſt Chriſtian libertie: but thereto are manie driuen, by this commaundement, therefore it is againſt chriſtian libertie. The conſcience muſte haue Goddes worde to warraunt the actions. But Gods worde doth not warraunte vs to vſe theſe idolatrous geare, but playnlie forbiddeth the ſame. Therefore man can not haue his conſcience perſwaded, that this ſtandeth with chriſtian libertie. Agayne, to commaunde men, to abſteine from ſuch thinges, as were knowne to belonge vnto Idoles, which are called, *Idolothita*, was the aduouchinge of Chriſtian libertie, and the declaration, that they were no longer vnder that Idolatricall ſlauerie, wherefore the Apoſtles commaunded it at the beginning. Therefore to bee bounde to vſe theſe thinges, is againſt chriſtian libertie. As for the vſe of the matter, or ſubſtaunce of ſuch thinges, either vnknewen or of ſome neceſſitie, I haue tolde thee before, that ſo the creature is indifferent. And to knowe this, is one pointe of Chriſtian libertie,

*and an English Chaplaine.*

bertie, like as to flie from Idolatrous bondage, and to teache others to do the iame, is the practise of true christian libertie.

Furthermore, to binde men vpon the perill of liuinge and libertie, to weare those garments, wherein their heauenlie Father hath bin blasphemed, Christes death derided, his Sacramentes polluted, theyr Brethren deceiued and murthered, in soules and in bodies, declareth a verie small semblance of Christian libertie. The holy Apostles, commaunde men to absteyne from the filthinesse of Idolles, meaning by that worde (Filthines) that they coulde haue nothinge to doe with anie thing belonging to the Idolles, but that they shoulde be defiled.

So doth Paule call the Idolles, Deuilles, and sayth, that they that eate of their tables, are partakers with the Deuilles, and counteth them partakers of the altar, and y same religion, whereof they are partakers, in the Idolothites.

Nowe, these garmentes which in poperie haue belonged to Idolles, are filthie Idolothites, that serued vnto Diuelles. Therfore are they agaynst Christian libertie. Againe, to binde men to eate Idolothites, were agaynst Christian libertie: therefore to binde  
men



*A Dia. betwene a Sold. of Barmicke,*

men to weare the Idolothites, is agaynst Christian libertie. To commaunde them to weare Garlandes, Palmes, Pattes, or eare-ringes, like the Idolaters, were agaynst Christian libertie. Therefore to binde them to couer all their bodyes with Idolatrous garmentes, is agaynst Christian libertie. To binde men to obserue Iewishe Ceremonies, were agaynst christian libertie. Therefore are such commaundements, in the ceremonies, of Antichrist, agaynst Christian libertie. Poperie is bondage and slaucie. And the binding of the Ministerie, and the sacramentes, to such prescript apparel, was parte of the thinges, whereby menne were chained in poperie: therefore are they agaynst Christian libertie. Wherefore wee must stande faste in the libertie wherewith Christe hath made vs free, and flie from the yoke of bondage, of that Romane Antichrist. We must goe out from that whore of Babylon, that wee be not partakers of hir sinnes, lest we be partakers of hir plagues, and giue hir double, for that she hath giuen vs. Lo, this becommeth christian libertie.

Ber. Why? Thinkest thou Miles, þe every one that weareth these garmentes, shal haue a portion of the plagues with Antichriste?

Mil. Yea

*and an English Chaplaine.*

Mil. Ye a surelie. Euerie one shall haue his portiō, much or litle, that hold any thing of him. And though I doubt not, but that many of the Bishoppes, and sundrie of them that weare this geare, holde Christ the foundation, yet must needes this chaffe & dross (as they them selues cal it) be burned from them, by the fire of Gods iudgement. And so by faith and repentaunce, they may be saued: howbeit not without some sinell of the fire, as God by his wisdom shal measure it.

Bern. But I am loth to come into that fire of Gods iudgement.

Mil. Prepare for it then betimes, & renounce al superstitious geare, and learne by the word of God, what it is to be a true Minister of Christ.

Ber. I pray thee tell me that, for I would fayne learne, if I wiste howe.

Mil. O Bernarde, thou spakest a worde in the beginning scoffinglie, whiche is thy whole charge, Pasce, Pasce, Pasce, feede my sheepe, feede my flocke, feede my Lambes, if thou loue me, saith Christe to Peter, and to all that take charge of any congregation. Therefore doeth Peter deliuer the same charge ouer vnto others, whome he calleth fellow Elders, & admonisheth them to feede  
the



*A Dia. betwene a Sold. of Barwicke,*

the flocke of Christe, as much as lieth in them. And Paule counteth all that are called to this state, the Ministers of God, and the Stewardes and Disposers of his treasures, and sayeth in his owne person, that which he will haue to bee vnderstande of others: Woe vnto me, if I do not preache the Gospell. For a stewardshipp is committed vnto me. Therefore saith he to Titus, that a Bishoppe or a Minister of Christe (for these two are confounded in the scriptures) must be Gods steward, holuinge faste the worde of faith, according to doctrine, that he also may be able to exhort with wholesome doctrine, and improue them that sape against it.

Lo, Bernard, this is Christes first marke of his Ministers, that they feede his flocke, with the wholesome doctrine of his worde. Secondlie, it is required, that they whiche must reprove others, muste be vnreprovable them selues, that they be watchfull, modest, herborous, apte to teache, &c. as Paule writeth to Timothie. These be Christes liuerie garmentes. And what pitious case is this, in Christiā churches, to see men thrust out of the doores, and robbed of liuing, and libertie, that haue all these markes and liueries?

ries: And to haue such men called in and chearished, that haue none of these, but onlie can reade a little in the Churches, and iett vp and downe idellie in the enemies liueries, as thou maist perceiue (deare friend) by thyne owne selfe.

Bern. Why my friende, must euerie Minister or Prieste be a Preacher: Must I be a preacher also:

Mil. The scriptures of God, admitte none other, as thou hast partly hearde, and moze euidentlie may be proued, howe the lippes of the Prieste (as Malachi saith) must keepe knowledge, and they shal seeke the Lawe at his mouth: For he is the messenger of the Lorde of Hostes. Loe, thou and euerie one, that taketh this office in hande, are appoynted messengers of the Lorde of Hostes. If thou eyther know not this message: or canste not speake it, or wilt not do it, what a messenger art thou: Doest thou not on Gods parte (whose glorie, power, iustice, and mercie, thou shouldest preache) deserue sharpe punishmente: And of the parte of men, ouer whome thou haste charge, and to whom thou art sent as messenger, thou deseruest that their bloud

L

shoulde



*A Dia. betwene a Sold. of Barwicke,*

should be required at thy handes.

Bern. This is soze geare. Thou makest me to tremble at it.

Mil. I would to God, that thou, and all thy fellowes, would turne whollie to Gods worde, and leaue your triflinge hipocritical shewes. So shoulde G D D be glorified, and Chzistes Congregation edified, which now by the displacing of the godlie learned Ministers, is pitiefullie molested and daungered. What a Decree is this, That no man shalbe admitted, a Minister of Chziste, vnlesse he will admitte also and Subscribe to some, yea and manie of the misorders of Antichziste? And as I heard a Bishoppe saye, If it were Paule himselfe, hee shoulde not here bee suffered, vnlesse hee woulde bee conforable to this geare?

Bern. Durst anie man speake that blasphemie?

Mil. Doe they not fulfill the same in their deedes? What was Paule? What was Apollo? But the Ministers of Chzist, and the fellowe labourers with others that trulie and purelie preache Chzist: although his spirit were moze excellent. Paule spake  
most

*and an English Chaplaine.*

most francklie against all superstitious ceremonies. So do these. Paule was colited a foole in þ world: so are these. Paule counted al the pharisaical shewes of garments, & al other traditions of his fathers, dunge and drosse: so do these. So that thei haue one cōmon cause. Paul was persecuted of his brethren, fained christians: so are these. Take heede nowe Bernarde, whether thou wilt ioyne with the proude persecuting, or the pooze persecuted Ministers of Christe.

Ber. I would fayne take Paules parte.

Mil. Then must thou leaue thy pharisaisme, thy shewes of garments, as he did.

Bern. Ah, then muste I leaue my Benefice.

Mil. God will send thee some other seruice. Thou were better to become a souldier again at Barwick, for defence of thy countrey, (for it is a state allowed by Christe, by Iohn Baptist, & by Peter) than to continue in this state, wherein thou heapest so much bloud vpon thy head, thou dost thine ignorance, and deceauest thy selfe & others, thou dost thine hypocrisie.

Bern. I wil take more aduise ment, before I forgo my good & riche liuings.

L 2 Mil.



*A Dia. betwene a Sold. of Barwicke,*

**Mil.** O howe harde a thing is it, for the  
that haue riches, to enter into y<sup>e</sup> kingdome  
of heauen, saith our Maister Christ. And  
Hierome saith: Flee thou like as from the  
pestilence, the chopping Chapleyne, that  
of a begger is made riche, and from a base  
state, becommeth glorious. But Bernard,  
thou knowest some thinge, what doeth be-  
long to the Queenes Lieftenaunt, or Cap-  
taine of Barwicke, howe that he, for that  
same little Towne, must be watchful night  
and daye. He must haue an eye to the ene-  
mies, an eye to the walles, & both his eyes  
bent continuallie, vpon his souldiours, to  
finde all the meanes that he can possible, to  
keepe them in order, to haue them expert,  
euerie one in his trade, howe to handle his  
weapon, howe to save him selfe, how to en-  
counter with the enimie, and to be alwaies  
in readines. Therefore doth he oftentimes  
giue his charge, prouoketh with benefits,  
and with threathings, and some times tri-  
eth by alarummes, who are the paynefull  
souldiers.

**Bern.** What meanest thou by this?

**Mil.** Thou hast taken vpon thee, to be  
a Captaine of a Towne of warre, more  
whot-

*and an English Chaplaine.*

Whotelie besieged, thā euer was Barwicke,  
whose enemies are euer about it.

Bern. I knowe not what thou meanest:  
for I haue giuen ouer such matters.

Mil. No, no. Thou art entered into a  
greater charge. Doe not all men in theyr  
Baptisme promise to fight manfullie, like  
faithfull souldiours, vnder Chyistes Stan-  
dard? Doest not thou in the ministring of  
Baptisme, as Chyistes Liefetenaunt, and  
Captaine of his souldiers vnder thee, take  
their solemne vowe and promise to that  
purpose?

Bern. I graunt that I so do. But what  
then?

Mil. And art thou thus watchfull, and  
carefull, as thou hast seene thy Captayne  
there?

Bern. Nay, I neede not, we dwell not  
so neare the Scottes.

Mil. But Paule sayeth, That y Chri-  
stian man, hath a greater fight, than with  
fleshe and bloude, euen with the Principa-  
lities and powers, the worldlie gouernors,  
the princes of the darkenes, of this worlde,  
which are aboue vs in the ayre. Therefore  
we must take against them all the armour



*A Dia betwene a Sold. of Barwicke,*

of God. Knowest thou what y is Bernard?

Ber. Nay surely, (as I said) I know not what thou meanest. I understand thee not.

Mil. Ah, how shalt thou teache others, to play the good souldiers, whē thou knowest not, the names of thy weapons: nor of the armour that thou and they should weare: neyther yet canst feelee anie strokes, when thou art deadlie wounded? Nor knowe thyne enemies, when thou and all thyne, are in their handes inclosed: There is not one Legion, but whole armies of Devils, deuouring this Towne, where thou haste charge, by ignorance, superstition, Idolatrye, blasphemie, contempte of Goddes worde, his Sacraments, his Sabbaothes, giuen to Drunkenesse, riot, dissolutenes, pride, couetousnes, adulterie, and infinite crimes. So that they fight vppon the Devils part, againste Christe: and yet thou their Captaine, canst not espie it: or will not, by the sword of the spirit (which is the worde of God) fight againste this enemye, y thus doth invade thy cure: but the blinde leading the blinde, both perishe togeather.

Bern. O, nowe I do some thing vnderstande thy meaning, and I woulde fayne  
that

that all were well. But thou requirest a thing vnpossible, that all should bee Preachers, that haue the charge of soules in all the Parishes, thoroughout Englande.

mil. I require nothing, but that Christ, whiche hath so dearelie bought the soules, with his owne blood requireth, and that which God the Father requireth in the old and newe Testament, and the Primitive Church did continuallie practise, vntil that blinde time, that the Hissing priestes did creepe in, vnder the Romane Antichriste. And yet in Gregories time, whē there was great blindnesse, he him selfe can saye, that he is a dead Priest, (& therefore no priest, no more than a dead man is a man) whiche doeth not preache. For hee kindleth the wrath of the great Iudge agaynst him, if he walke without the sounde of preaching: Furthermore he sayeth, That you priestes increase your owne sinnes, with the death of others, and that you kill, and murder so manie, as you see dailie, without al care, holding your peace, go toward their death. Loe, here is other geare to be vrged, than surplesse matters. It is not inough to be a priest of cleutes, or a dumbe dogge that cā not barke.



*A Dia. betwene a Sold. of Barwicke,*

Bern. But yet I do aske thee, howe it can be possible, to get so many preachers?

Mil. No doubt, this popishe ware (as thou seest) doth driue out manie preachers, and stoppeth manie good menne (that I knowe) from comming to the ministerie. Therefore one readie waye to gette more preachers, were to take it awaye: otherwise there may be founde manie, if GOD giue grace to seeke them. But as thou demaundest of me, Howe is it possible, to get so manie preachers, for this Irelande: so might Titus haue demaunded of Paule, in the firste planting of Christian Religion, where he should haue founde, so many preachers, and of so good qualities, in the Irelande of Creta, as Paule appoynteth. But Paule and Titus both depended vpon Gods prouidence, knowing that God is riche y<sup>e</sup>nough, to furnishe his owne house and familie, and the spouse of his Sonne Christe (which is the Church) if it be not, thowow mans negligence. Therefore doeth Paule giue no leaue, nor Titus demaunde anie leaue, to place dumbe dogges, such as were not apte to teache: much lesse coulde they haue thought it meete, to place wolues in the  
the

the steede of sheepeheardes. No, Paule  
brgeth this pointe vnto Timothie, char-  
ging him befoze God and the Lorde Iesus  
Christe, and his electe Angelles, not to lay  
handes vnadvisedlie of anie, to be parta-  
ker of other mens sinnes: as those Bishops  
nowe do which admitte a sorte of popishe  
Asses, which were wonte to save Horses,  
and such others, as neither haue knowe-  
ledge, nor feare of God: which will weare  
anie thinge, or doe anie thinge, for an idle  
liuinge.

Bern. I hearde my Lorde Bishop say,  
that they are fayne so to doe, or else they  
should not haue Priestes inough, for the  
Countries. For yet one doeth serue two or  
three churches.

Mil. That is a madde seruice, to serue  
two or three maisters, for the gayne of pro-  
ling proctors. And I thinke the parishes,  
would not be contente, with suche a swine-  
heard.

Bern. What then? shall they call forth  
Coblers and Taylours, that euerie parishe  
may haue one, & so place in men of handie-  
craftes, and occupations?

Mil. Yea a great deale better were it so



*A Dia. betwene a Sold. of Barwicke,*

to doe, than to place popishe Priestes, the deuourers of Chistes Lambes. For theyr priest craft, was the wickedest occupation, that euer was in the worlde, and the moste craftie. And as Celestine sayeth truelie: It is no maruayle, though they that growe not vpp in the Church, but haue crepte in at the backe doore, bryng strange geare, into the Church, whiche they had in their other trade. For by these Popishe priestes (whiche neuer were of Chistes Church) commeth in this popish trashe.

But thou mayest perceyue by this, that I haue sayde before, that I woulde haue none admitted, to this holie State, but suche, as are well instructed, in Christ Iesus already: And the Lorde our G D D, without them and their trashe, can furnish his Church, (whiche is his owne house and familie) if wee coulde turne to him vnfeignedlie, by Godlie prayer: as oure Sauour Christe teacheth: That we should praye the Lorde of the Vineyard, to thrust forth labourers, into his Vineyard. Whiche hee graunte of his great mercies, and turne their hartes, or staye theyr enterprises,

*and an English Chaplaine.*

terpyses, that striue agaynst Gods bus-  
nesse, eyther of malice, or of ignoraunce,  
A M E N. A M E N.

But nowe (fellowe Bernarde) that thou  
mayest know, that the London Ministers,  
and other their Brethren in the Countrey,  
haue iuste cause, to speake and preache as  
they doe, agaynst the Popishe trashe, that  
yet remayneth, here mayest thou reade in  
this Table following, moe than an hun-  
dred poyntes of Poperie, vnreformed in  
Englande. So that poperie (hauinge yet  
so manie sproutes and bzaunches amongst  
vs) will surelie spreade agayne, if these  
and such like faythefull Ministers, bee put  
to silence.

They were godlie men (and are so cou-  
ted nowe after their deathe) that heaued  
downe, the great trees of Poperie. And  
shall these bee iudged euill men, that would  
digge vp the rootes and sproutes of Po-  
perie, to cause it neuer to growe agayne,  
if it be possible? It is not onelie for the  
Cappe & the Surplesse that they contend,  
but agaynst all these poyntes of Poperie,  
wherevnto they are byged, to subscribe, by  
general



*A Dialogue betwene a Sold. of Barwicke,*  
generall tearmes. So that the Gospell  
shoulde bee tyed, by their Subscriptions,  
to spreade no further, neyther for the refoz-  
mation of the Ministerie, nor for the re-  
couering of true Discipline, nor for the  
abolishing of such wicked superstitions, as  
these be which do followe.

*An hun-*



¶ *An hundred pointes of*  
Poperie, yet remayning, which de-  
forme the Englishe refor-  
*mation.*

- 1 **F**irſte, the Popiſhe names and offi-  
ces. The Archebiſhop, or Primate  
of Englande, whoſe office ſtādeth  
not ſo much in preaching, as in graun-  
ting of Licenſes and Diſpenſations, ac-  
cording to the common lawe, &c.
- 2 Secōdlie, that he is called Lords grace,  
or, Gratiouſ Lorde, contrarie to the  
commaūdemēt of Chriſt, Luc. 22. 25.
- 3 Thirdlie, that the other Biſhoppes, are  
called Lords, haue dominatiō, and ex-  
erciſe authoritie ouer their Brethren,  
contrarie to the commaundemēt of  
our Sauour Chriſt, Mat. 20. 25. 1. Pet.  
5. verſ. 4.
- 4 That they haue the honours of Coun-  
tie Palatines, &c. contrarie to the ex-  
ample of the Apoſtles, and the Apoſto-  
like preachers, both of olde times, and  
of our times, in al reformed churches.
- 5 The glorious Chauncelor, & his craftie  
courtes.
- 6 The



*A Dia. betwene a Sold. of Barwicke,*

- 6 The proude Deane, and his office.
- 7 The Subdeane with his.
- 8 The Chaunter.
- 9 The Cannon.
- 10 The pettie Canon.
- 11 The Virgerer.
- 12 Rector Chori.
- 13 The Epistler, that doeth reade some  
patche of the Epistle.
- 14 The Gospellar, that doth read some  
peece of the Gospell.
- 15 The Querister.
- 16 The Quier or Cage, wherein they do  
separate them selues from the Con-  
gregation, and cause the worde not to  
be vnderstood of the people.
- 17 The singing Clearkes.
- 18 The Organiste.
- 19 The Organ Blower.
- 20 The Commissarie and his court.
- 21 The Summoner or Apparitor.
- 22 The Parson.
- 23 The Vicar.
- 24 The Chapleyne.
- 25 The idle Reader.
- 26 The Parish Priest.
- 27 The Prebendarie stipendaries, Pen-  
cioners

cioners that sell benefices.

28 The Beadmen at burialles, and afterwarde.

29 The hired Mourners, in their mourning garments, &c. So that here is nothing taken of Christe, nor his Apostles, neyther concerning names, nor office, but onlie of the Pope, that Roman Antichriste.

## *The Court of Faculties.*

1 **L**icenses to marie in tymes forbidden, as in Lent.

2 In Aduent.

3 In Gange weeke.

4 In Imbring dayes

5 Item, Licences for mariage to persons forbiddē, which cōteineth many points

6 Licenses to marie in places exempt.

7 Popish diuorcements licensed.

8 Dispensations to eate fleshe.

9 And those writings haue this poynte of Poperie, *Sana conscientia*, as though they had authoritie ouer mennes consciences.

10 And



*A Dia. betwene a Sold. of Barwicke,*

- 10 And all this for money, and suche a summe of money, as the poore men cā not reache vnto.
- 11 Dispensations for boyes and doltes, to haue benefices.
- 12 Dispensation for non Residentes.
- 13 Dispensations with them, that doe not preache.
- 14 Dualities.
- 15 Trialities.
- 16 Tollerations.
- 17 Pluralities.
- 18 Tot quots.
- 19 A Lordshippe ouer the whole Cleargie, and all their Courtes.
- 20 Excomunication for fees not paide.
- 21 A sale of Absolutions for money.
- 22 Both the Phisitions spirituall & corporall, must be consulted withall, before you may haue license to eate flesh. Which high poynte of Diuinitie, was learned forth of Boston pardon.
- 23 Buying and selling of aduowsons.
- 24 The absolution of one man for another.
- 25 Full power to dispense with all causes, that the Bishoppe of Rome coulde dif-

*and an English Chaplaine.*

dispeſe with, the Prince excepted, whiche cōprehendeth manifolde poyntes of poyſonfull Poperie.

- 26 Brieflie, the popiſhe enormities, and deformities of this Courte, are innumerable. Wherefore we will labor no longer to account them.

## *The Commiſſarie his Courte.*

- 1 **T**His robbeth the Church of hir gouernement, vſed both in the olde and newe Teſtament.
- 2 Secondlie, this is contrarie to Chriſtes commaundement, *Dic Eccleſie*, and to the example and doctrine of Paule, to excommunicate alone.
- 3 Thirdlie, to abſolue alone.
- 4 To ſitt in iudgement alone.
- 5 To retract the ſentence, that with the inuocatiō of the name of God he hath pronounced.
- 6 And to do this for money.
- 7 To excommunicate for money matters, and for trifles.

M

8 To



*A Dia. betwene a Sold. of Barwicke,*

- 8 To absolue without manifest repen-  
taunce.
- 9 To pole somethinge of euerie parishe.
- 10 The poling of the Priestes.
- 11 The light punishment of adulterie.
- 12 The open, knowne, and continuall  
periurie, of the Churchwardens, com-  
mitted in that Court.
- 13 The committing of penance, the  
Congregation not being satisfied.
- 14 Dispensations for the tymes of Ma-  
riage forbidden, and for not asking in  
the church.
- 15 The poling of the Proctors.
- 16 Of the Registers.
- 17 Of the Apparitors.
- 18 Of the Clearkes, for writinge of  
Billes.
- 19 Of the briberie in selling of bookes.
- 20 The Priestes muste be sworne to his  
Ordinarie.
- 21 The newe come Priestes muste paye  
tenne shillings, for the sight of his let-  
ters of orders.
- 22 All sentences, for the moste parte,  
are to be giuen by popishe Canon law-  
es, whiche are intricate and infinite.

So

*and an English Chaplaine.*

So that he that will wade further herein, shall enter into a sea of poperie, and shall see the decaye of Religion & godlinesse, creepe in by this Courte, and that this is nothinge, but a packe of poperie, and a pudle of corruption.

## Grosse pointes of poperie, euident to all men.

- 1 **O**lde Monkes, and Friars, and olde popishe priestes, notorious idolaters, openlie periured persones, haltinge hypocrites, manifest Apostates, are allowed in place of true and faithfull Pastors.
- 2 An other sorte of vagabounde ministers of no place.
- 3 Thirdlie, the running and ridinge to be made Priestes, and to prole for benefices.
- 4 The common Symonie of the priestes many wayes.
- 5 The spoyle of benefices by Patrones.
- 6 Impropriations.
- 7 The Parson robbeth the Parish, & the  
M 2                      poore



*A Dia. betwene a Sold. of Barwicke,*

poore Vicar muste serue the cure, and do the duetie.

- 8 The Parson may lie abroad without checke, and do no duetie to the parish. But hee that doeth the duetie, shall be bounde to the Popish attire, and what soeuer it pleaseth the ordinarie.
- 9 Ministers made, neither in electiō, vocation, nor approbation agreeable to Gods worde.
- 10 Boyes, papistes, drunckardes, idiots, Idolles, as Zachariah calleth them, Zachar. 11.
- 11 Eleuenthlie, learned Ministers maye not preache, without newe licenses, although in the ordeyning of them, they are commaunded to preache the gospel.
- 12 Some may preache, and not minister the Sacramentes.
- 13 Deacons made to other purposes, than Scripture appoynteth.
- 14 They may minister Baptisme, but not the Communion: they may minister the Cuppe, not the bread.
- 15 The Images of the Trinitie, & many other monuments of superstition, general-

*and an English Chaplaine.*

nerally in al church windowes.

16 The holie Sacramentes, mixed with mens traditions.

17 The wante of examination, before the receiuing of the Lords Supper.

18 In manie places it is vsed like a Masse.

19 The wante of true Discipline for the whole congregation.

20 The popishe apparaile of the Archebishop and Bishop, the blacke Chimere or sleeueles coate, put vppon the fine white rotchet.

21 The great wide sleeued gowne, commaunded to the Ministers, & the charge to weare those sleeues vpo the armes, be the weather neuer so hote.

22 The horned cappe.

23 The Tippet.

24 The Surplesse in litle churches.

25 The Cope in great churches.

26 The Lordlie power of the Bishoppes and their Princelie Parkes and Palaces.

27 Their riches gathered togeather by popishe meanes, Procurations, Synodalles.&c.

28 Their pompous trayne of proud idle swingebreeches, in the steede of Preachers & Schollers.



*A Dia. betwene a Sold. of Barwicke,*

- 29 Their temporall offices.
- 30 Their wante of exercise in learning.
- 31 The wante of Discipline in the ministerie.
- 32 Furred hoodes in Sommer of their great Doctors.
- 33 Silken hoodes in their quiers, vpon a Surplesse.
- 34 The gray amise with catted tayles.
- 35 The Organes playing away halfe of the psalmes.
- 36 To sweare by a booke in their comon courtes.
- 37 To saue a theefe if he can reade latin, because he is one of them, *Legit vt Clericus.*
- 38 The commo swearing by our Ladie, not reponed.
- 39 And the obseruing of the Ladies daies, & Ladies feastes, which are cofirmations to such othes and swearers.
- 40 Faires & markets vpon the Sabaoth dayes. Lewd playes on the same daies.
- 41 Putting of the caps at the name Iesus
- 42 Crosing the corps with linnen clothes, and such like.
- 43 Ringing of handbels in many places.
- 44 Cros-

*and an English Chaplaine.*

- 44 Crossing of theselues in their prayers.
- 45 Ringing of Bells in the place of preaching, when the Priestes take possession of their benefices.
- 46 Ringing of Curfewe vppon hallowe euens.
- 47 Ringing three peales at the burialls.
- 48 The visitacions of the Bishoppes and others, onely for money.
- 49 Dispensations with the rich men for all things : but not with poore menne that haue no money.
- 50 Offerings at burialles, & the offering of the woman at hir churching.

## The church seruice, and *chiefe shewe of holines.*

**F**irst, the only reading in the place of feeding, by the applying of the word to the conscience, is rather an Englishe poperie, than a true christiā ministerie. Christ commaundeth his to feede. So doeth Peter exhort his fellowe ministers. Paule comaundeth to chuse such & none other.

M 4

2 The



*A Dia betwene a Sold. of Barwicke,*

- 2 The whole forme of the church seruice is borrowed from the Papistes, peeced and patched without reason or order of edification.
- 3 In the cōmon prayers the priest prayeth for the Queene, & the people answear of another matter.
- 4 They pray also that all men may be saued without exception: and that al trauiailing by sea and by land, may be preserued, Turkes and traytors not excepted. &c.
- 5 They praye to be deliuered frō lightning & tempest, when there is no daūger of it. &c.
- 6 All these church prayers & Sacramēts, are tyed to a popishe Surplesse.
- 7 Their Saints dayes, and their prescript seruice.
- 8 Their wakes and idolatrous bankettes
- 9 Their Lent still obserued in the same time and manner.
- 10 The Imbring dayes.
- 11 The hallowe Euens.
- 12 The Fridrayes and Saterdayes.
- 13 All their filhe fastes.
- 14 The crossing in Baptisme.

15 That

*and an English Chaplaine.*

- 15 That the godfathers & godmothers shall promise, that the childe doeth beleue, and doth forsake the Deuill.
- 16 The necessitie of Baptisme.
- 17 The Lords Supper in time of necessitie, to be ministred to one alone.
- 18 The priuate Baptisme.
- 19 The Ring in mariage.
- 20 The Churching of women with this Psalme, that the Sunne nor Moone shall not burne them.
- 21 The confirmation of childrē, by laying on of the handes of the Bishop, to certifie them of Gods fauour, by this signe of mans inuention.
- 22 The making of the Ministers, by laying on of the handes, and saying, Take the holy Ghost.
- 23 The ministration in a Wafer cake.
- 24 The kneeling before the Cake.

Ber. Peace, here be to many. But mee thincke Miles, that there be some pointes here reckoned, that are smallie to be accounted of, and are but verie trifles.

Mil. That is true, for all poperie is but trifles. But what hath Christes Church to



*A Dialogue betwene a Sold. of Barwicke,*

do, w<sup>th</sup> the poysonfull leauē of popish trifles:  
Christ w<sup>th</sup> Antichrist: A litle leauen corrup-  
teth y<sup>e</sup> whole lūpe. A litle poyson, y<sup>e</sup> whole  
pottage. And manie small make a great  
heape. And how can we accounte it a good  
refozation, where so many pointes of po-  
perie do remaine? O<sup>r</sup> why shoulde men in  
payne of p<sup>r</sup>isonment, o<sup>r</sup> losse of liuing, bee  
bounde to subscribe and allowe all these  
pointes of poperie? But because thou and  
thy fellowes should not quarell, aboute the  
smalest trifles, I do giue thee seuen scoze to  
the hundzed. And wherfoze is the glorious  
glasle of the Gospell, by Gods mercie set  
befoze our eyes: but that we shoulde wipe  
away, all these popish blemishes, from the  
face of our English Church, in the which  
we do boast of a refozation. God fo<sup>r</sup>  
his mercie graūt, that we may once  
see a right refozation in this  
church, to the glorie of his  
name here in Englād,  
A M E N.

1. Corinth. 4.


The fire shal trie euerie mans work, of what  
sozte it is, whether it be golde o<sup>r</sup> siluer,  
tymber, strawe, o<sup>r</sup> stubble.

Note



**C** Note that the Annotations and Citations in this booke, were not put too of the Authour, nor the Table following.

*Here followeth a Table of*  
the bringing in of diuers of the popishe  
and superstitious toyes, yet remayninge,  
as before saide. The Authours names:  
The peeres of the Lorde: The Popes  
names, and the stufte it selfe, as  
appeareth, with the ho-  
lines attributed  
therevnto.

 Also a short Prayer  
of the Authour himselfe, that wrote  
this Dialogue.

*The*



to All a Most Pious  
of the Archbishop's Masters  
the Bishop

The

*The Table.*

*The Table.*

**P**Latina and Sabellicus write, that in the yere 147 Pius primus brought in to the Romane church, The coniured Founte.

Sabellicus, Polidorus, D. Barnes, these doo write, that in the yere 143 Pope Higinus brought in Godfathers and Godmothers.

Gratianus, Fasciculus tēp. Polidorus, D. Barnes, these write that in the yere 198 Victor primus ordained Women to baptise children. This mainteyneth the heresie, that children dying without baptism, are condemned.

Distinct. 5. de consecra. cap. De his verò. is writtē, that in the yere 310 Clemens primus brought in, Confirmation, or Bishopping of children. This Pope Clement affirmed, that he was no christian, that wilfullie left this undone.

Pope Melciades came after, & affirmed it to be a more worthe sacrament, than the sacrament of Baptisme.

Volateranus, Platina, Sabellicus, Polidorus,



*The Table.*

rus, these do write, that in the yere 404  
Pope Anastasius brought in, Standinge  
at the Gospell.

Platina, D. Barnes, H. Pantateon, these doo  
write, that in the yere 530 Pope Boni-  
facius ordained, To deuide the Chauncel  
from the body of the church.

Platina, Durand. D. Barnes, H. Pātateon,  
these do write, that in the yere 603 pope  
Sabinian brought in Belles.

*Vertue attributed to Belles.*

First, they stirre men to deuotion.

Secondlie, they p̄serue the fruites.

Thirdly, they keepe both the mindes and  
bodies of the faithfull, from al daungers.

Fourthly, they put to flight the hoastes of  
our enemies, and dispatche all the subtil-  
ties of their euill willers.

Fifthlie, they cause the boysterous windes  
hayle, and all sharpe stormes, the violent  
tēpestes, the terrible thūdʒings, to cease.

Sixtly, they driue away, all wicked spirits  
and Deuilles.

Chronica Chro. Volateranus, Platin. these  
do write, that in the yere 653 Pope Vi-  
talianus brought into y church, Dʒgānes.

Christianus, Massæus, Chro. mundi. these  
do

### *The Table.*

do write, that in the yere 796 pope Adriā  
ordeyned the Surplesles.

Durandus, Platina, Volateranus, Polido-  
rus, these do write, that in the yeere 653  
pope Gelasius brought in Wickesong,  
pope Gregorie Playnesong,  
pope Vitalianus Descant.

Platina, Sabellicus, Polidorus, Gratianus,  
these do write, that in the yere 119. pope  
Alexander ordeyned unleauened breade,  
or rounde Cakes, small, saying, this ob-  
lation, the lesse it is, the better is it.

Also, why it is rounde like a penie, Anto-  
nius saith, Because Chyste was solde  
for thirtie pen.

Durandus saith, that it is made rounde,  
because the earth is rounde. And another  
sayth, that the outwarde signe may signi-  
fie him, that wanteth both beginninge &  
ending.

Durandus, Polidorus, Pantateon, these do  
write, that in the yeere 375 pope Dama-  
sus brought in the church, The firste pre-  
script order for the seruice in the Quier.

Durandus, Chroni. Chron. these do write  
that in the yeere 1073 pope Gregorie  
the seuēth brought in, The prescript nū-  
ber



*The Table.*

ber of psalmes and lessons.

Platina, Massæus, Polidorus, Pantateon, these do write, that in the yere 444 pope Leo, or as some write, pope Hillarius ordeyned the Gange dayes, or Rogation weeke.

Durandus sayeth, that pope Gregorie, or Gelasius, ordeyned the Collettes ordinarie.

Chroni. Achil. Fasciculus temp. these say, that in the yere 737 pope Zacharias ordeyned priestes Gownes, Tippettes, and Foure horned Cappes. Haue at our Englishe prelates of pride.

Sabellicus writeth, that in the yere 251 pope Stephanus ordeyned Coapes and Vestimentes.

This man appointed no garmentes to be vsed in the church, but hallowed garmentes.

In Chroni. Graftoni is written, that in the yere 871 Pope Nicholas & Conciliū, did forbid Mariage in Lent, and at all other times.

Paule calleth it the doctrine of Devils.

Decreta. lib. 3. titul. I. cap. 10. Pantateon, they saye, that in the yere 1214 Pope Hono-

*The Table.*

Honorius ordeyned, Kneeling to the sacrament. Here the sacrament was made an Idoll, as Iewell saith in his first booke against Harding.

Sabellicus, Polidorus, Lib. Conciliorum, Eusebius, these do wryte, that in the yere 139 Pope Telesphorus ordeyned Lent to be fasted before Easter.

Distinct, 76, cap. Tenui, Platina, Sabellius, Polidorus, D. Barnes, these do say, that in the yere 206 pope Calixtin. ordeined Iumber fastes.

Platina and Volateranus do wryte, that in the yere 315 Pope Bonifacius ordeyned, Wednesdaies, Frydaies, and Saterdaies, fastes.

Polidorus and Pantateon, these do wryte, that in the yere 425 Pope Bonifacius ordeyned Saintes eues fasted.

Mat. 26. 63. saith, that Caiaphas the high Priest, would haue Othes *ex officio*, to wit, to make men sweare to accuse themselves.

When Caiaphas could not get that which would suffice him at the false witnesses mouthes, to put Christ to death, then hee adiured him by the liuing God, to tell, if  
N he were



## *The Table.*

he were Christ.

Thomas Rudb. and Iohan. Capg. these do write, that in the yeere 1098 Pope Urbanus ordeyned, Caunturburie to be the chiefe patriarchal Seate.

All popishe holy dayes had the like beginning, as by Thomas Beacons booke of Reliques, is to be seene.

All these Popes were Antichristes one after another, and there are none of these Ceremonies and Monumentes of Idolatrie, but came all from these Antichristes, besides the Lordlie gouernement of Bishoppes, Popishe Excommunications and Absolutions, Pluralities, Trialities, Tot quots, with such other Dispensations and Licenses, Institutions, Inductions, Proxies, and Senages, &c. These all fill the purse, and were deuised of Antichriste, to holde by his kingdom. All these do the Tradicioners still mainteyne, directlie agaynste the commaundementes, whiche Samuell (as befoze is saide) doeth affirme, to bee wickednesse and Idolatrie.

The true Discipline, by Gods word, without

*The Table.*

out the whiche, no true Religion can be,  
and which true reformed Churches doe  
holde and mainteyne, haue the Traditio-  
ners vtterly excluded. And therefore they  
can not truelie affirme and saye, That  
they doe deteste all Antichristian Idola-  
trie: neyther yet that they consent in all  
pointes of true doctrine, withall godlie  
reformed churches, whē these mischiefes  
are mainteined, & true discipline ba-  
nished, which of necessitie  
must be ioyned.

(\*)

N 2. A pray-









¶ A Prayer for the  
Faythefull.



Lord God,  
& most mer-  
cifull Fa-  
ther/ We be-  
seeche thee/  
for the ho-  
nour of thy holy Name/  
to defende vs from that  
Antichrist of Rome/ and  
frō al his detestable enor-  
mities/ manners/ lawes/  
garments/ & ceremonies:  
Destroye the counsel of al  
Papistes and Atheistes/

R 3

ene



A Prayer

enemies of thy Gospell/ &  
of this realme of Englād.  
Disclose their mischiefes  
and subtill practises: con-  
founde their Deuices: let  
them be takē in their own  
Wylineses: and strēgthen  
all those that maintayne  
the cause and quarell of  
thy Gospell/ With inuinci-  
ble force and power of thi  
holie Spirite: so that /  
though they bee destitute  
at anie tyme of worldlie  
ayde and comforte: that  
yet they fayle not to pro-  
ceede and goe forward to-  
wardes that true godli-  
nesse

for the Faithfull.

nesse commaunded in thy  
holie worde/ With all sim-  
plicitie and sinceritie : to  
thy honoꝝ and glorie/ the  
comfoꝛte of thine electe/  
and the cōfution of thine  
enemies/ through Christ  
our Loꝛde and Sau-  
our. Amen. Amen.

And say from  
the harte/

A M E N.

FINIS.

